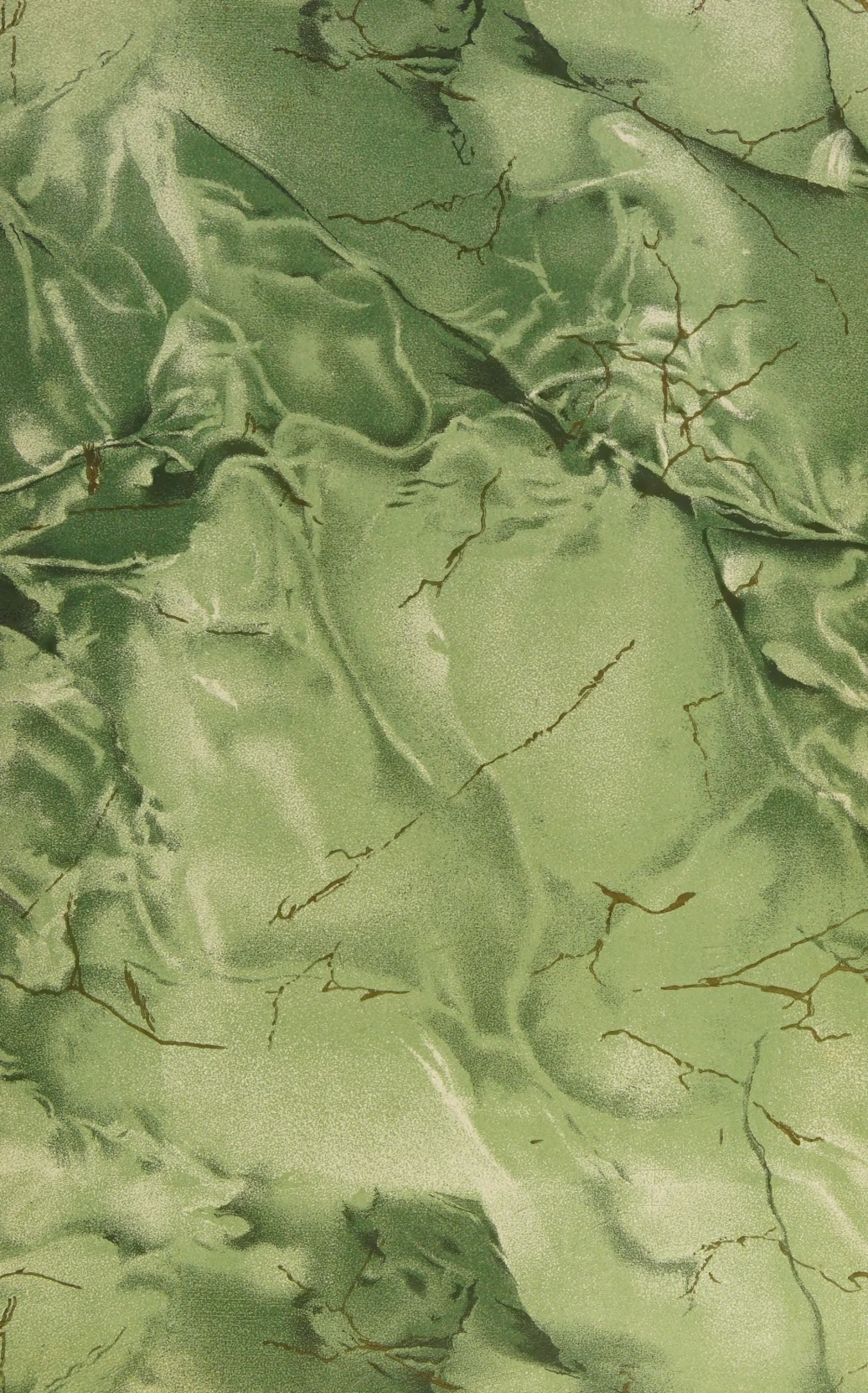
POWER FOR SUCCESS



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The Power-Book Library

Volume Two

Power for Success

Thorough Culture of Vibrant Magnetism

By Frank Channing Haddock, M. S., Ph. D.

Author of "Power of Will," "Culture of Courage," "Practical Psychology," "Business Power," "Creative Personality."

A Specialized Text Book
for Unfoldment of the
Magnetic Personality

In Four Parts:

EMBRACING

Psychic-Magnetism—
Physical Rationale—
Prevention of Waste—
The Body Magnetic—

Twenty-eight Lessons in Success-Magnetism.

Forty-first Thousand

1920

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NEW YORK

Dedicated to

GEORGE RUSSELL EAGER

Whose Personal Magnetism Multiplied
his Energy and Business Acumen
into Remarkable Achievement
and whose Interest in these Pages
has been the Greatest Success-Inspiration
of the Author's Life

Art of Arts.

All the world's made for using;
  Art of arts: best use intended.
  Art of all arts merged and blended:
Highest soul-life choosing.

Preface

THIS BOOK now comes to its second edition. The favor with which it has been received and the manifold testimony of practical successes and abounding personal inspiration credited to its use, have been vastly gratifying to the author. The work belongs in a field that is unknown to schools and colleges — the peculiarly modern field concerned in the technique of *psychic* no less than mental development, and of *self-handling* behind ordinary educational training. Nevertheless, the volume is slowly but surely making its way into the ranks of educated, business and professional people who believe that *optimism is practical* and that success-magnetism is the absolute right of every human. The work of revision for a second edition has discovered no weakness in the principles, laws and assurances set forth in the book, but has really emphasized the author's conviction of the immense values offered in all the lessons. The final outcome is a volume lifted to a still higher level than that of the first edition. These statements are not unmindful of various opportunities for criticism. They simply affirm the practical worth of the study as here conducted, which is not anywhere duplicated, and which cannot be imitated by novices who offer a kingdom they do not possess for a minimum day's wage. Hence the author's certainty that this and all the volumes of The Power-Book Library will infallibly achieve not only honest, but brilliant success.

Magnetic Man.

Builder of Tower of Babel and Nebuchadnezzar's huge Gardens,
Architect-Lord of Great Egypt, its pyramids, temples, the Sphinxes,
Maker of Grecian Marbles and Rome's indestructible City,
Prophet and Priest of Jerusalem's Pride and the Dome of "Saint Peter's,"

Singer of Troy and Ulysses, Æneid and Thor and fierce Woden,
Wizard of "Symphony Ninth" and "Tannhäuser" and "Saul" and "Elijah,"

Spirit of virile Science and Founder of awful Religions,
Forger of Age of Iron, Inventor of Marvels Mechanic,
Writer of Constitutions, Conserver of Governments, Nations,
Magnate of populous world-marts, Wielder of values enormous,
Monarch of Cosmic Kingdoms, the Sovereign Fact of Creation,
Energy mystic of Sex-life — Oh, that which abides on forever! —
Essence magnetic that crowns thee in triumph a Man, born of Woman,
Heart-throb of Infinite Being, the Climax of Psychic Desire:
Thy Personal Self, thy Divinity.—
Soul of the Spirit, arouse thee!

— The Author.

Preliminary.

I.

THIS BOOK instructs in the training of the personality in certain definite respects. Its methods are direct and practical. They follow closely every-day experience, and involve simply yourself, your powers and your environment.

In a certain sense, every soul is a battery. To care for this, to develop its capacity, to adjust it to its surroundings, by it to receive and discharge effective force for practical undertakings,— these are the most important factors in the high art of right living.

The lessons that follow these introductory pages deal with one aim,— the best handling of the battery in Success-Magnetism,— which is at once a goal, a means, and a power.

II.

Success-Magnetism is governed by law. It can only be developed by single-hearted obedience to the principles of psychic and physical reality and adjustment.

Let us take a preliminary survey of this arena of law.

You are neither a body nor a mind. You are, in part, a spiritual, that is, a non-material, self, which expresses in and is possessed of a body and also expresses in and is possessed of emotional, intellectual, volitional and moral "faculties." You dwell within the body and you own the powers named because you create and employ them in the conduct of life.

For the body exists in and consists of products of motion of the ether within itself — that universal medium through which heat, light, electricity, magnetism are manifested. Man's body seems to be a vast complex of etheric activities, and it exists in an untellable storm of vibrations, waves, undulations, vortices, and flying particles which are often so minute that they can only be described in the hieroglyphics of mathematics.

The most important organ of the body is the brain. The human brain seems to be essentially a battery, as is remarked in "*The Personal Atmosphere*," a small study by the author which ought to be used in connection with the present work. Science affirms that "the structure of the nervous substances, and experiments made upon the nerves and nerve-centres, establish beyond doubt certain peculiarities as belonging to the force that is exercised by the brain. This force is of a current nature; that is to say, a power generated at one part of the structure is conveyed along an intervening substance and discharged at some other part. The different forms of electricity and magnetism have made us familiar with this kind of action." "The arrange-

ment of the nerve-envelopes is so like that of the best constructed electrical cables that we cannot help thinking that both were constructed to conduct something very much alike. There are those who stoutly maintain that nerve-force is not electricity; and it is not, in the sense that an electrical battery is the same thing as a live man; but nevertheless nerve-force is closely allied to that wonderful thing that for the want of some better and clearer understanding we call electricity."

The brain being a kind of battery, and the nerves being conductors of released stored-energy to different parts of the body, by a kind of action similar to the action of electricity, it is suggested that either by means of the ether, or of some still finer reality, discharges of brain-energy may be conducted beyond the limits of the body. If the nerve-tracts correspond to wires, this refined medium may correspond to the ether-field supposed to be employed by wireless telegraphy. As electrical movements are conducted without wires or other visible media, so may brain-discharges be conveyed beyond the mechanism of the battery, without the intervention of nerves — except as they may constitute a part of the battery. Generally speaking, such discharges would originate in two ways: by direct mental action, or by mental or physical states — perhaps by a combination.

Returning to the self, mental activities may be divided into *conscious* and *subconscious*. The self, commonly speaking, is possessed of what is called "*consciousness*" — the sum-total of *now*-activities which are mental in character. But consciousness

is not to be taken as mere awareness in the ordinary sense of the word; the sum-total of mental activities embraces those of which we are not aware no less than those of which we surely are aware. That is to say, "mind" may be both aware-conscious and subconscious. There is the mental self with which you are very familiar; and there is the mental self of which you know very little. The latter is the subconscious self — the deeper reality of your personality.

The brain-battery *manifests*, first, in the ordinary conscious mental action; secondly, in the action of the subconscious self. But the *action* of the brain-battery *occurs* first in the subconscious and thereafter in the conscious mind. Both the conscious and the subconscious mental activities originate vibratory movements in the ether within and surrounding the body.

The deepest self — the personal YOU — is a spiritual unit, but in its unity the self exhibits consciousness, and also hides below consciousness, making report thereto. The deeper self, the subconscious, possesses all those primal powers of human nature which are now referred to as "occult," in addition to the ordinary conscious "faculties." This possession of powers is simply due to the fact that the psychic self has *created* them, that is, by experience has *established* them as its regular or habitual ways of being and doing.

Among the so-called "occult" powers, such as are exhibited in telepathy, clairaudience, clairvoyance, psychic healing, hypnotism, and the like, personal magnetism stands supreme and is most important.

Every human being who is normal possesses a capacity for magnetic development, although not all persons are equally endowed therefor.

Some individuals are greatly magnetic by nature, but with others certain processes of culture are more particularly necessary for the unfoldment of latent powers.

Whether native or cultivated, real and permanent magnetism resides in the subconscious self and manifests in the conscious self, just as energy obtains in the boiler (the steam) and exhibits in the engine.

Cultivation of magnetism, then, has to do with unfolding the latent subconscious forces so that they shall dominate the conscious self and magnetically handle all the personal possessions — body, senses, emotional, mental, moral and volitional "faculties."

III.

Now, the deeper self may be regarded as the center of several outlying spheres. It centers the body, the personal atmosphere (explained below), the objective arena (the sphere of one's general influence), the universal ether, the All. Beginning with the last and returning to the first, we see that each sphere includes all other spheres preceding it.

The All thinks into existence the universal ether, which pervades all material realms and realities, continually vibrating them into form and action. (Let us use the verb *vibrate* as from vibration, any periodic movement in time and space). The ether is, therefore, immanent in, and it embraces, the objective arena of the self. At this point the self as a

vibrating power emerges. The self vibrates the universal ether within the body, and around the person, and coextensively with the objective arena. A certain region within the objective arena, and centering in the deepest vibrant self, is distinctively individualized, so that it may be called the personal atmosphere. The personal atmosphere extends beyond, but pervades, the body, yet is not entirely coextensive with the objective arena.

IV.

The body is composed of molecules and atoms (to ignore the "corpuscles" of latest science) — the smallest divisible parts of matter. "An atom, embedded in the ether, is vibrating and sending out waves in all directions." So declares science to-day. The brain is made up of countless multitudes of such embedded atoms. "Every human being is a dynamic focus. Thought itself is a dynamic act. There is no thought without a correlative vibration of the brain. Is it extraordinary that this movement should be transmitted to a certain extent?" In the case of thought transmission or etheric influence, it is altogether probable that the wave-lengths and vibrations are vastly smaller and more rapid, and that the connecting medium is such refined ether or some reality still further removed from "gross matter," as commonly known, for "action at a distance" without some medium is, in our present sphere and in a scientific material world, now held to be impossible.

The self vibrates outward toward the All. The All vibrates inward toward the self. When the personal life is right, the outgoing vibrations harmonize

within the personal atmosphere with the incoming vibrations, and the individual has power.

But the self is constantly receiving wave-movements from other persons, so that, if the harmony just mentioned obtains, it (the self) is capable of repelling adverse vibrations, and it attracts those that are favorable to its purpose.

V.

Advancing a step further, we see that throughout the universal ether exist and incessantly act the Universal Forces,— all those forces which operate to give any individual his reality or being,— such as chemical, heat, electrical, magnetic, vital, breath-force, psychic, creative (sex), illumination, intuition, inspiration, faith, practical ability, and so on.

An authority on chemistry, after describing the general structure of the body, has said: "The energies of the universe are then gathered and *poured through it* for the accomplishment of the purposes to which it is destined." Another authority on the mind has declared: "Every material substance is what it is by the productive or sustaining force of all other beings and forces in the universe." A third authority has written: "An animal is in reality only a form through which a *stream of matter* is incessantly flowing. It receives its supplies and dismisses its wastes. In this it resembles a cataract, a river, a flame." It is also now held: "We are to conceive of the brain, less as a stable organ than as a *torrent of change*, mind being linked not properly with matter, but with *matter in motion*."

The reception of our needed physical supplies can-

not altogether be limited to the ordinary channels. The inner self possesses a power, latent or developed, of appropriating from the ocean of life in which it exists, in addition to the usual methods, those elements which it requires for psychic and physical purposes.

It is now known that injurious as well as healthful material influences act upon individuals, or are rejected by them, very largely according to psychic and physical conditions.

"It would seem that one object can hardly touch or approach another without impressing a change upon it, which is more or less lasting. If we lay a wafer or small coin upon a piece of clean, cold glass, or polished metal, and breathe upon the surface, upon tossing off the object, after the moisture has evaporated, not a trace of it remains. But if we breathe upon it again, a spectral image of the coin or wafer comes forth, which, as it fades away, may be again and again recalled by a breath, even months afterward." "A shadow never falls upon a wall without leaving thereupon a permanent trace, a trace which might be made visible by resorting to proper processes. Upon the walls of our most private apartments, where we think the eye of intrusion is altogether shut out and our retirement can never be profaned, there exist the vestiges of all our acts, silhouettes of whatever we have done."

If these statements are true, how much more sensitive must be the human body to external etheric influences.

An English medical authority avouches that a woman, early disappointed in love, became insane and lost account of time, and that, at seventy-four years

of age, she was believed by strangers to be under twenty. She had successfully coerced the Universal Forces — for this is the meaning of psychic health-power — for fifty years.

A medical writer of to-day asks "why a child loses vitality, or an aged person gains vitality, by sleeping together." This is a popular tradition, and numerous cases are cited in support. "We have sufficient evidence to prove that nervous forces are transferred from one individual to another." A medical editor has also said: "Some persons of low vitality benefit by sleeping with others of robust health and vigor. The loser is the other person, of course."

The effects of a glorious morning in June or December cannot be wholly due to a mechanical tonic action on the nervous system. We absorb force as truly as we quicken under vital influences. "Man shall not live by bread alone."

"And the ethereal atmosphere, so light, so mobile, so attenuated, that it seems almost to connect the worlds of matter and of spirit, is the grand theatre of these mighty reactions." This is the field of those deific forces which are here referred to as universal.

VI.

The Universal Forces are governed by law. They act according to the intention of the System (the universe). They seek always to flow in from the universal ether, through your objective arena, your personal atmosphere, your body, to your inmost self. They are always vibrating toward you, and are

always at your disposal, so far as your past career and present attitude decide. If you are in harmony with them, they build — or furnish the material for — every department of your personality for good. If you are out of harmony, they go on assisting you to build, just as certainly, for your injury.

But you are always vibrating the ether outward through body, personal atmosphere, objective arena, toward other people and toward the Universal Forces. If your personal atmosphere is made repellent or discordant to the Universal Forces, you defeat their effort in your behalf, you confuse their action, and you thus induce movements in the ether which carry good influences and powers away from you and cause antagonism in people around you. If your personal atmosphere harmonizes with the natural movements of the universal ether, in which the All vibrates toward you, the Universal Forces are attracted, and currents are induced in other personal atmospheres which run magnetically in to your deeper self.

We thus perceive that the cultivation of personal magnetism does not involve merely learning how to do any one thing, but has also to do with the great principles related to the entire best psychic life, — to the "art of arts," the development of the inner soul in the beauty and power of harmony with the Universal Forces of the infinite All

VII.

More specifically stated, we thus discover the transcendent importance —

Of cultivating the deepest self to its best estate;

Of vibrating the personal atmosphere into the objective arena — the general sphere of personal influence — in such a way as to maintain physical, mental and moral harmony with the great intention of the System;

Of harmonizing all outgoing vibrations with the natural movements of the universal ether, so as to attract the Universal Forces;

Of so regulating the personal atmosphere as to induce attracting currents to other personalities and to repel all adverse etheric assaults.

VIII.

The factors thus indicated suggest and make into *Psychic Demand and its Law.*

Briefly stated, *psychic demand* is an *intense* and *confident* demand which you not only *think* but *feel* that the Universal Forces shall bring to you any definitely conceived goods or welfare.

The *law of demand* is this: If you are striving for harmony of feeling, thought, will and conduct with the Universal System in which we live and with all right-motived psychic intelligences, those goods and that welfare are surely for you, since there is *enough* of goods and welfare *for all*, and you are entitled to call for and receive them as your inalienable *right.*

Psychic demand may be analyzed into the factors of *Thought* and *Action.* In other words it is yours to influence the future for goods and welfare as follows — on the basis of the struggle for harmony above suggested:

By *demand-thought* which claims welfare now and to realize more and more in the future;

By such appropriate *activity*, incessantly held, incessantly improving, as shall continuously create "channels" or "wires" along which the outcomes may realize in the desired responses to demands.

The demand must be *intelligent* and *concentrated*, and the activity must be *unwearied, confident* and *consistent*.

The demand must be *clear* and *definite*, not vague and indefinite.

The demand must be *positive*, not negative: doubtful, uncertain, etc.

The demand must be *single*, one thing at a time; not variable: as, a jumble of inclusives: as, A, B, *and* C.

The demand must be *exclusive*, not alternative: as, this *or* that.

The demand must be *reasonable*, in the nature of things; not merely as you imagine.

The demand must be based on the elements of *Nature, time, space, growth, power of self*, and *human relations*: must not ignore real law.

The demand must issue from your *deeper self*, be *felt*, not merely expressed in words.

The demand will in time come to be a *subconscious affair*.

The demand must be persistent, not spasmodic.

The *media* through which psychic demand operates are the *universal ether* and the Infinite Reality, both of which are placed at your disposal, if you are striving for harmony with worlds and right intelligences. The ether is the ground-work of Nature; the Infinite Reality is Deity. In "*The Culture of Courage*" you will find a full discussion of this important subject.

IX.

Balzac's father remonstrated against the son's choice of literature as a profession. "In literature," said the elder man, "one must be either beggar or king." "Then I will be king," replied the son. Similarly a great Captain of Industry writes: "Be king in your dreams."

In such a spirit this book should be studied. If you merely glance through its pages, you will prove nothing. If you merely read it, you will certainly derive some benefit from the act. If you study it faithfully once through, you will largely demonstrate its values. But you will come to know its full practical worth only as you study and carry out its teachings, and thereafter make of it a permanent friend and guide.

The time to be given to any régime depends upon your personal need, and should be determined by your own best judgment. In work of this kind, persistent effort to get out of a régime or exercise its whole value is far better than conforming to an arbitrary time-limit. If you do not see the end of the book for a year, all the more profitable will be its study in the meantime and at the close of the work required.

You are now *emphatically* urged to observe the following suggestions:

1. Do not permit yourself to "skim through" the pages. That method will infallibly dull the edge of your interest and lessen your inspiration.

2. Do not read any portion of the book in advance of your working study. If you have begun aright, you have read several times every word to

the present paragraph, and, in proceeding correctly, you will study and practise each lesson as you come to it, and so only.

3. Do not try to select such lessons as you may believe you need, thus breaking the order of the work. When, after a year of faithful effort, you shall have finished the book, you will truly have discovered the parts which are really most valuable to you, and selection should be deferred to that time.

4. Do not permit discouragement, or doubt, or changing moods, or any circumstance, to induce you to relax your labors, or to drop the great art of Success-Magnetism.

5. Do not undertake too much at any one time. Better the little thoroughly mastered than the much apparently covered. You have paid well for this book; little by little you can demonstrate its value ten-fold above the price. Take regular intervals for rest from the work.

6. Do not throw your money away on cheap works on magnetism. Success-Magnetism is the "art of arts;" you want the best, and once for all. It is absolutely impossible to secure valuable results from the use of small pamphlets. Moreover, the novice who reads this book, and writes a condensed resumé of its contents, defrauds you of priceless values here produced from many years' work both in thought and research and in actual experience and practice.

7. You are invited to absorb the inspiration which the full-page lines or verses seek to convey. They are an *important part* of the work in hand. That work is more than hard "grind;" it is uplift

and gradual saturation with the spirit of hope and courageous will-power. The verses appeal to the subconscious self.

8. Above all, do not forget that this is not a work on general success, nor on hypnotism, clairaudience, telepathy, psychometry, healing, and the like; it treats Success-Magnetism exclusively. Your goal now is psychic and physical power, sanely developed, sanely used, to make the most and the best of your real self and your actual but improving conditions. You are invited to adhere to this one purpose. It is enough. But it will surely realize — if you work the present volume into your life for all it is worth.

9. *But observe:* Magnetism is jealous of its tools. As this book is intended for your personal study and permanent companionship, you should yourself own a copy, neither borrowing nor lending.

Individuality stamps property and gives it chief value. The personal atmosphere is the soul's kingdom. When you work with another's implements, if he is your inferior, you deprive that kingdom of its full opportunity; if he is your superior, you derive a benefit which cannot last; if he is your equal in other respects, he is yet above you in this: he owns what you are using.

10. You are now urged to fix deeply and consciously in mind our first great principle:

The growth of Success-Magnetism cannot be hurried, cannot be forced, at any stage of your career, beyond your then condition of preparedness.

"Oh, well for him whose will is strong."

Oh, Spirit, Play On.

Silent the great organ stands,
Inert as any lifeless mass of matter,
Till a soul's fingers play on its multiple keys.
Then, lo! the Gates Ajar send harmonies through it,
And Heavenly Breezes sigh in its pipes,
And the Living Seas beat rhythmically in its hearts,
And the Mountains reveal to it mysteries,
And all the Human and Angelic Worlds
Pour into it, over it, under it, through it,
The indescribable complex music of Life.

Dead the poor body, though alive as flesh,
Till a soul suffuse it with Divine Afflatus.
But then! . . . Oh, Spirit, play on!
Thou shalt awake anon,
And, as the organist, sated of kèys and pipes,
Shalt thou wander away to commune with that Player
Whose Anthem 's a Universe,
And Who fain would play through thee, also,
The bodiless wonder of Mind.

— The Author.

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The Song of the Ether

This is the worker of all the miracles:
Its particles thrill with the soul of things;
They rush straight on like bullet to target;
They vibrate in ever-perfecting rhythm;
They whirl in motionless rings;
They follow the spiral curves of growth;
And forever they sing,
As they leap and swing,
The marvelous song of life:

FIRE. *I fashion the radiant heat,*

LIGHT. *I dartle the arrows bright,*

ELECTRICITY. *I flash when the storm-clouds meet,*

GRAVITY. *I pilot the stars of night,*

CHEMISM. *I hold the omnific seat*
That governs the world aright.

LIFE. *I pulse at the living heart,*

THOUGHT. *I throb in the lordly brain;—*

FIRST CHORUS. *Oh, there's never a high-born art*
Hath held my service vain.—

SECOND CHORUS. *Oh, aye! in the populous mart*
Of the cosmic gods I reign.

MAGNETISM. *I have reared me a palace rare,*
In the awesome realms of space;

FULL CHORUS. *And whoever will may share*
Of its wonder and its grace:

ALL. *For the throne of it is God's lair,*
And its glory is God's Face.

Now leap the Mysteries, the etheric Atoms,
On pinions swift, and, pouring all,
A stream of iridescence rainbow-like,
Through the far-off Eye of the Sun,
Track the space of the universe
With the effulgent Miracle of Being,
Singing, on upper keys, the while:

For the throne of it is God's lair,
And its glory is God's Face.

— THE AUTHOR.

I

THE FIRST DIVISION

Psychic Magnetism

Magnetism.

I am the tingle of clean flesh,
I am the thrill of the open mind,
I am the wholesome laugh of the generous heart.

I am the sea-born wind,
I am the red dawn and the flood of high noon,
I am the resistless sweep of the rivers,—
I am the play-time song of their little brooks,—
I am the uplift of snow-capped mountains,—
I am the flower a-bloom on their bald flanks,—
I am the rude smell of fresh-turned soil,
I am the race of Atlantic waves,
I am the shine of stars in the north,
I am the voice of the untamed wilderness,
I am the steadfastness of granite ledges,
I am the unfailing pour of Niagara,
I am the orbital swing of the planets,
I am the breath and the blood-pulse of Nature:
I am the Life.

I am the dropping horizon of the man who climbs,
I am the glittering sun of the soul that searches,
I am the strength that fountains in the earth,
I am the nerve-fluid that throbs in the centres of life,
I am the magnetic current that floats all history,
I am the forger of infallible events,
I am a laugh in the presence of defeat,
I am the smile of peace when death draws nigh,
I am the immortal asserter of immortality,
I am the honesty of man,—
I am the man,—
I am! I am Power!

—THE AUTHOR.

THE FIRST LESSON — The Vibrant Ether.

It binds the stars in orbits vast
And yields an infant's breath;
Through thee its waves beat; lo, thou hast,
At will, or life or death.

—THE AUTHOR.

PRINCIPLE — *In the ether is life, and through it soul speaks with soul.*

THIS LESSON presents certain facts concerning the ether; merely, however, for the purpose of introduction, other suggestions being reserved for succeeding pages, as called for by the leading elements of success. Such facts are as follows:

1. The ether is "a supposed medium filling all space, through which the vibrations of light, radiant heat and electric action are propagated. Electric and magnetic phenomena can be explained as due to strains and pulsations in the ether."

2. The ether is the most rigid and substantial existence that we know. All other substances exist within it, as, roughly speaking, jelly-objects might be

imagined to exist in a sphere of transparent jelly. The movement of such objects is a *transfer of conditions of the ether* (jelly) from point to point in the sphere. If you tie a knot in a string, you may, by manipulation, move the knot along the string: you thus transfer *conditions* of the string, with no movement of the latter except as necessary to the manipulation of the knot. To-and-fro vibrations occur in the ether, forming "singularities" or "corpuscle-forms" — conditions — and such vibrations communicate throughout the whole mass of the ether, as in light, electricity, and so on.

3. On exhaustive analysis, nearly if not quite all the supposedly permanent attributes of matter disappear. Matter seems to be composed of "singularities" or "corpuscle-forms" of the ether. That is to say, matter is a mode or is modes of motion of the ether within the ether. By some scientists matter is definitely reduced to electricity. Negative electricity is a "corpuscle-form" of the ether, occurring in connection with positive electricity (the surrounding ether in a state of strain, perhaps). In a sphere of substance such as is here supposed, material objects are "singularities" or "corpuscle-forms" of the ether which are capable of motion because *motion* is thus conceived to be a *transfer of etheric conditions* — the ether-forms — through the mass, the substance

itself being merely in a state or in states of stress or strain.

4. The "corpuscle-forms," whether in "free" space, or in dense bodies, are apparently in a state of constant agitation and undulation. The particles of a body vibrate; the ether undulates while the "corpuscle-forms" vibrate. Sound is transmitted by direct vibrations in the atmosphere; light "travels" by etheric waves, the "corpuscle forms" of the ether, it has been suggested, contracting and expanding (undulating) *athwart* the path of the ray, the forward-moving impulse inducing the wave. A ray is a line of direction of the waves or undulations.

5. Obviously, each "corpuscle-form" of the ether has its own "free" space, in the air, so to speak, or in bodies, for such perpendicular contraction and expansion.

6. A vibration is a movement of a particle of matter, or a contraction and expansion of the ether-"corpuscle," in its "free" space, back and forth, to and fro, the passing from equilibrium to limit and return constituting one vibration.

7. An undulation is a *forward movement of impact* among the etheric "corpuscle-forms" caused by their expansion and contraction. Billiard balls in a row, touching, would all receive a forward impulse if one at either end of the row were perpen-

dicularly contracted. As the word "vibration" is commonly used to represent the facts in the case, that word will be employed in this book.

8. In vibrations the "corpuscle-forms" "strike" against one another because of *the athwart* contraction, and thus produce a *forward movement of impulse.* The *substance* does not move forward, but the *impulse* is communicated forward. The rate of vibrations and the nature of the general movement of impulses determine heat, light, electricity, magnetism. The word "rate" means, of course, the number of vibrations in a second. A wave is a disturbance of the ether which is periodic in space and time. The "wave" consists of vibrations, the crest being the limit of vibration, or the greatest vibration occurring simultaneously with others in the same space, so to speak.

9. The human body thus seems to consist of active "singularities" or conditions of the ether in the form of matter, and is therefore pervaded by the ether.

10. Consequently, every physiological movement induces etheric vibrations within the body and beyond. Every emotion also, every intellection, vibrates the ether of which the brain and nervous system are composed, and more or less beyond the body.

11. Every act of perception results from *incoming* vibrations — in ether, air or nerve.

12. The force and kind of such vibrations emanating from the personality constitute the *personal atmosphere.*

13. When such vibrations harmonize with those of other personalities a degree of magnetism obtains.

14. The nature of this magnetism depends upon its source: in the body or in the mind, speaking generally; in the emotions, in the reason, in the will, in the moral "centres," speaking more specifically.

15. The etheric "corpuscle-forms" are each negative at one end, positive at the other. If two "corpuscle-forms" present to each other like ends, they are repelled; if unlike, they are attracted.

16. When negative forms in one space are presented toward positive forms in another space, if vibrations are set up in either space, of sufficient intensity, that is, rapidity of *athwart* expansion and contraction, a tendency occurs to pass the impulse or strain on through the intervening ether until this also is vibrated and a wave-movement ensues.

17. When the etheric vibrations of two persons harmonize, such a process has occurred: the one has attracted a "current," an impulse-movement in the ether toward himself, or has discharged a "current"

toward the other person. This is magnetism, in the personal sense, which may in origin be psychic, or physical, or psycho-physical.

18. When psycho-etheric waves,— waves induced by psychic action,— coming from opposite directions, *meet* each other, whether "head-on" or at an angle, the meeting does not destroy all etheric action, but merely brings about a resultant action of some sort, and, if the waves are of different "power," the stronger may change somewhat the direction and character of the weaker, and may temporarily retard its progress.

19. When psycho-etheric waves *overtake* one another, they tend to coalesce, and the stronger may determine the influence felt by the receiving person. That influence is the receiver's interpretation of his brain-conditions induced by the incoming vibrations.

20. In the psycho-etheric "field," or personal atmosphere, an incessant activity of the "corpuscle-forms" may present a barrier, more or less impenetrable to incoming waves, because the latter may become so confused as to lose their identity. The effect of incoming waves, then, depends on the weakness or strength of the receiver's personal atmosphere, together with his ability to interpret the etheric action induced in his brain. Your atmosphere has resisting and attracting power, and the study now

entered is designed to instruct you that you may so adjust yourself to all incoming vibrations as ultimately to secure your own ends and to repel the unwelcome influences of others.

Some of the preceding statements are inferential from facts recorded in science, but it is believed that the inferences are correct.

The problem of Success-Magnetism is the problem of etheric harmony. You are, therefore, invited to think of yourself as a battery for originating magnetic psycho-etheric action, both for attracting and for repelling, and so to think with the utmost confidence that satisfactory results will infallibly crown your efforts and the study of this book with splendid success.

All to Thy Quiver.

There is no single-handed war,
No sole architect, no lonely striving good,
No isolated value, stark and desperate;
But all existence hath community,
And every force would multiply with force,
And every form of flesh or cell or crystal
Would issue join for ultimate triumph,
And every truth calls across deeps
To all truth, and the heart of man,—
Oh, this, too, leaps to affinity divine
That the plan immense fail not.

Reach backward, and embrace the Past,
Forge it to Present, and, daring much,
Lay hold on To-morrow's dreams,
So making trinity thy one.
Thou art: thou art creator!
Pull all the cosmic arrows to thy quiver!
What 's the mind for?

— The Author.

THE SECOND LESSON — The Mood of Success.

Desires breed but accidents,
Or good or ill, at best;
Build thou on reason's muniments;
Fate is thy will's behest.
—THE AUTHOR.

PRINCIPLE — *Life runs in the line of least resistance.*

REAL SUCCESS is the outcome of its own mood. The word "mood" is defined as "temper of mind; state of mind as affected by any passion; disposition;" "temporary or capricious state or condition of the mind in regard to passion or feeling; especially, *inclination toward some particular act or occupation; a state of mind with reference to something to be done or omitted*, a more or less capricious feeling disposing one to action; commonly in the phrase, *in the mood:* as many artists work only when they are *in the mood.*"

The word roots back into Gothic, Old Saxon, Middle English, Danish, Swedish, and finally into the Greek *maiesthai* (to search or seek eagerly), and finds on the way such ideas as "mind," "heart," "soul," "courage," "pride," "haughtiness," "magnificence," "zeal," "wrath," "grief," "endeavor."

A mental mood or state is composed of a group of mental activities which have each a meaning and which cluster, so to speak, around some predominating activity whose meaning defines the character of the group— and so, of the mood.

A mood, then, is a state of mind which may be capricious. But has more or less power depending on the central mental activity.

A mood may be inspired or depressed, worthy or ignoble, according to the character of that central activity. Thus: the "sorrowful mood," the "buoyant mood," the "destructive mood," the "creative mood," and so on.

The artist works when he is "in the mood." He is then creative. "Creation" is the central idea or activity in the mental mood. Everyone achieves more and better when in such mood than otherwise.

Such a mood may last thirty minutes, one day, six months, the best part of a lifetime. Moods, whether injurious or beneficial, tend to become permanent. The permanency of a desirable mood is a matter of endowment and will. The will may suppress evil moods, and establish beneficial moods. The true method of suppressing injurious moods consists in replacing them by helpful moods. The true method of establishing the latter class consists in will-effort and incessant suggestion.

The Mood of Success

The mood of success is neither temporary nor capricious, but is the long-run mental attitude or thought-feeling of achievement.

The mood of success should be held constantly in mind in all the work of this book, and in all the affairs of life. This may be done by affirming, until it is a permanent belief and expectation of the soul,

"*I am resolved on success. I shall certainly achieve success.*"

If you will analyze the careers of successful people, you will find that they have *thought of themselves as successful until success has become an abiding mood of the soul.* So, the inventive success-mood, the mercantile success-mood, the artistic success-mood, the scientific success-mood, the reforming success-mood, the social success-mood, the political success-mood, and so on.

If you will analyze the success-mood as exemplified in any life, you will also find that it is a composite product of the success-elements of this book, particularly Will, Alertness, Fidelity, Honor, Hopefulness, Courage, Confidence, Brain-Power, Faith in the Universal System and Physical Magnetism.

The present is not a work on general success, but is a specialization in magnetism, and is therefore confined to the lines above indicated. But magnetism is a combination of certain psychic and physical qualities

which obtain in every eminently successful career, and this fact obviates the necessity of any larger treatment of success.

The accomplishment of the task now before you is a long process in which the soul is engaged in building, it may be, unwontedly and with difficulty, a work which is opposed by most of the feelings and conditions of your life. Nevertheless, if you will pay a reasonable price of effort, beginning with the following directions of this lesson and going on with the twenty-six remaining lessons of this book, the mood of success will infallibly form within you, clear, brilliant, indestructible.

First.— Keep out of the back-yards of your life,— those environments or soul-states where the refuse of existence and injurious or useless growths are favored.

Second.— Rise as frequently as may be to the highest level of your endowments, and maintain that altitude as permanently as possible.

Third.— Insist upon the unwearied vision of yourself as splendidly successful.

Fourth.— Whenever a contrary thought or opposing mood appears, treat it as absolutely false and certainly temporary. You can in this way discount and disorganize any depressing mood in life.

Fifth.— Whenever you seem to suffer defeat, or

so suffer in reality, proceed instantly to recover the success-mood as follows:

1. Go into the silence and secure mental quiet.

2. Divert the mind, by any agreeable occupation, into moods that cheer and encourage, striving always to come round, by cross-lot, as it were, never by direct approach, to that state of the soul in which you can again picture yourself as successful.

Sixth.— Resolve to banish wholly out of your life all brooding over misfortune, all worry about the future, and all depressing comparison with others.

Seventh.— Maintain unyieldingly the great affirmation of human welfare,—

Whatever betides, I, the true self of me, am coming out in the end a free and royal soul.

You are building a permanent mood, and the time and effort involved will depend wholly upon yourself, but it is as certain as law that, if you will companion with these suggestions, you will in time realize the splendid value of the rule here given — the first Preliminary and the Abiding Intention of this book — that you

TREAT YOURSELF AS A LIVE AND A SURELY SUCCESSFUL PROPOSITION.

"A Living Soul."

There's a stir in planet-spaces,
  A breath moves out of the sky;
Lo, a nerve is born and a dull clod wakens
  To thoughts that are deep and high:—
For the nostrils of God have dilated,
  And the clod was standing nigh.

—THE AUTHOR.

THIRD LESSON — Personal Possibilities.

Now no man knows why thou wert born,
Nor yet what gifts are thine.
But look you, grubs shall fly this morn;—
Who kens *thy* soul's design?
Fare thou a Will—Defeat give scorn:
Believe thyself divine.

—THE AUTHOR.

PRINCIPLE— *The truest success is but development of self.*

OUR WORD "success" is defined as a "happy issue; a favorable or prosperous termination of anything attempted; a termination which answers the purpose intended—a prosperous or advantageous issue."

An issue, to be truly prosperous, must be favorable to the individual who succeeds. Apparent success may, therefore, be false because it is not so favorable. It is a question whether you will magnify incidental successes in your life-work or the complete success of your life. Kindly read this paragraph again.

A fundamental axiom now appears: Nothing IS SUCCESS WHICH DOES NOT DEVELOP SELFHOOD TOWARD ITS BEST.

It is thus evident that success may be incidental or permanent, and that, in either case, it may be physical, mental, moral.

If it is merely *incidental*, it may result from the operation of selfishness, self-interest or altruism.

If it is *permanent*, it must result from the operation of self-interest *and* altruism.

Moreover, one may be successful in securing and maintaining physical health, mental power and scholarship, moral character and usefulness. In the first three cases, success *may apparently* result either from selfishness or from self-interesst. In the last case, it *must* result from self-interest and altruism.

We now take a step further.

Success which follows selfishness is *limited* by reaction of self upon self. The reaction is inevitable.

Success which follows self-interest and altruism, secures the reaction for good upon self of the *Universal System* (the Universe).

But success which follows efforts toward self-interest is always *altruistic*, because one cannot possibly attain best interests of self without benefiting, or seeking to benefit, others. It is so ordered in the nature of things.

And success which follows efforts for others, invariably results in best self-interest, because the effort to help others constitutes an effort to help the best self. This also is law.

It is now evident that success which is the result of selfishness is no true success. Good health, mental

power and scholarship, and moral character, sought indifferently to the welfare of others, end inevitably in defeat. *Proof:* the whole structure of society considered with reference to hygiene, education and public righteousness. The bed-rock of human life is mutuality.

Success, then, may be defined tentatively as achievement of best interests of self and of others.

Such success may be physical, intellectual, financial, social, political, moral, and so on through a long list of the fields of effort.

When we make self-interest *plus* other-interest the test of success, we begin to discover certain facts which are usually obscured by bad thinking. This obscuring thought causes a vast amount of perplexity and trouble. The facts will now be uncovered.

Some Granite Facts in Success.

First Fact. A man's success engages, and is limited by, his endowments, his opportunities, his environments, his relations to life, and his future. These factors are involved in any measure of success.

It is also true that one cannot transcend these factors. They constitute limits.

But—observe! One may achieve that degree of success which engages, partly or fully, the above

factors, some or all of them, yet, at the same time, *seem* to be unsuccessful, in his *own opinion*, so far as concerns his *own ambition*, in the *judgment of others*, regarded from the point of view of *various possible* but non-existing relations in life, or that of a *misconceived present*. Ignore these factors.

Success must be determined by the consciousness of the fully awakened individual considered with reference to conditions as they now are, not as they might be, and never with reference to the judgment of others. This insistence of the living consciousness may involve mistakes, but it is wholly indispensable. Kindly read this paragraph again.

Second Fact. A five-fold conception of success, then, becomes clear:

Conception: If one is using his *personal powers* to the very *best* advantage *for him*, so far as he knows, that is success.

Conception: If one is seizing his *opportunities* in the *best* possible way *for him*, so far as he knows, that is success.

Conception: If one is endeavoring to fill his *life-relations as well* as he consciously can *for him*, that is success.

Conception: If one is honestly striving to adjust himself to his *environment*, and so striving to improve that environment in the completest measure possible *to him*, so far as he knows, that is success.

Conception: If one is industriously and intelligently endeavoring to make his present prophetic of a *better future*, doing *as well as he can*, so far as he knows, that is success.

Be assured then: These attainments or efforts constitute success, no matter what one's mental depression, self-expectation, fanciful dreams, or the opinions of others, may be.

Third Fact. We thus discover a broad ground of *encouragement.*

The effort to secure health may fail in the ideal, yet prove successful as a "good fight."

The struggle for brain-power and scholarship may fail in the ideal, yet become success by developing the personality through that struggle.

The battle for moral character and usefulness may fail in the ideal, yet demonstrate enormous success because the forces put into it have invariably been multiplied.

Fourth Fact. Out of every honest undertaking man always pulls the product of himself multiplied into the effort.

Fifth Fact. He alone is unsuccessful who fails to attempt the best use of his powers, his opportunities and his environment, ignores his right relations to life, and lives his present regardless of his future.

Even *financial* success, which is the lowest known form, considered solely in itself, endures the tests of these statements.

Financial success which costs the smallest particle of best self-interest or intentionally jeopardizes in the least the real interest of others, is a *failure.*

Sixth Fact. Financial effort which conserves best self-interest and adds to the welfare of others, though it prolong the agony of poverty through a lifetime, is a *success.*

Standing on the above ground of encouragement, let us write the

Seventh Fact. *The Golden Legend of Success: There is no absolute success, because, if such were achievable, it would instantly discover a possible higher form, and would thus cease to be absolute.*

Success is always relative:—

To individual endowment;

To actual opportunity;

To existing, but improvable, environment;

To personal relations in life;

To the attitude of the present toward the future.

Whoever strives earnestly to exhaust these factors has achieved relative success, no matter what the product may seem to be to others or to himself.

If you will now read three times, very slowly and thoughtfully, the sentences above between the defini-

tion of success and the Golden Legend, you will begin to absorb the full meaning of relative success.

This will yield the second Preliminary Intention of the present book: *Treat yourself as a live and a surely successful proposition, deriving* ENCOURAGEMENT *from the Golden Legend of Relative Success.*

Thus you develop the mood of success.

But encouragement should never be taken too easily. This suggests the third PreliminaryIntention of these pages: *Inspiration.* You are now confronted by certain questions, which are designed to put you severely to test.

Test-Questions in Success.

First Test-Question: Are you actually using your personal powers to the best advantage known to yourself?

Throw the spirit of reform into your mood of success.

Second Test-Question: Are you seizing your opportunities in the best possible way, so far as you know?

Throw the spirit of reform into your mood of success.

Third Test-Question: Are you honestly trying to fill your relations to life as well as you know how? To wife, husband, parents, children, neighbor, employé, employer, club, church, party, etc.?

Throw the spirit of reform into your mood of success.

FOURTH TEST-QUESTION: Are you really endeavoring to adjust yourself in the best manner to your environment, so far as you can discover?

Is it mean and unfortunate? Multiply yourself into it for its improvement. The pioneer's first environment is a wilderness. He multiplies himself into it, and his last environment is the product—a magnificent farm.

How does one know that he would achieve greater success in any *different* environment until he wins success out of the *present?*

Throw the spirit of reform into your mood of success.

You are invited to study, until you master its significance, the following *Iron Law:*

EIGHTH FACT. *The only sure test of one's ability to achieve greater success under improved conditions is the measure of success one now achieves under poor conditions.*

FIFTH TEST-QUESTION: Are you making each day, so far as you know, a sure prophecy of a better to-morrow?

Throw the spirit of reform into your mood of success.

If you will companion with these test-questions until you have thoroughly absorbed their meaning, the inevitable outcome will be a growing sense of inspiration.

Success may now be given its final definition:

Achievement, considered relatively to endowments, opportunities, environment, life-relations and the future, which demonstrates itself in the best interest of the individual and, therefore, of others, whether such achievement be much or less according to personal ideals or friendly or hostile judgment.

We are thus prepared to work out the fourth Preliminary Intention: the *inalienable Right to Success* as above defined. This is deduced from the following propositions. which you are invited to make a part of your permanent mental furniture:

PROPOSITIONS THAT TEST YOU.

PROPOSITION ONE: Your highest success demands that you find, occupy and fill that place in life for which you are best fitted.

PROPOSITION TWO: The infallible method, therefore, consists in full, persistent effort to discover such place, coupled with full, persistent determination to make the utmost best of present conditions.

PROPOSITION THREE: Every human being is entitled, by the nature of things, to a certain measure of success. Success is not a gift nor a concession to favorites of the Universe. It is a universal *right.* On no other basis could the Universe exist.

NINTH FACT. Some of the rights of success may be indicated, and in every case a limitation will be

discovered. Thus every human being has an inalienable right—

To good health,— so far as it is independent of hereditary weakness, accidents, contagious diseases and unavoidable exposure; and no more. This right carries the privilege and duty of *restricting* the above elements to the smallest possible limits.

To mental power, — so far as it is independent of hereditary influences, unimprovable environment and disabling conditions of health; and no more.

To moral character, — up to the point where responsibility is balanced by effort; and no more.

To financial gain,— so far as endowment makes capable of earning, accumulating and investing money, with or without favorable opportunities and conditions; and no more.

To friendships, — so far as power and willingness to reciprocate with others render them possible; and no more.

To position, — so far as talent and fidelity fit therefor; and no more.

To honor, — so far as work and worth in justice demand; and no more.

To happiness, — so far as the real inner self and outward relations legitimately secure it; and no more.

To a prosperous future, — so far as the present prepares for the same; and no more.

These sentences illustrate the limits of all success-rights.

PROPOSITION FOUR: As between capacity and industry, on the one hand, and opportunity and environment, on the other hand, the preponderance of responsibility rests with capacity and industry—with the man's self, not with the world or sphere in which he lives. Setting aside a vast tangle of possible and incidental cases, because such cannot be decisive, capacity and industry, in the long run and in the overwhelming majority of histories, determine true success as against small opportunity and unfortunate environment. The overcoming of obstacles seems almost an essential element in the definition of success.

PROPOSITION FIVE: With average endowments, it is always possible, in the long run, to improve the quality and number of opportunities by greater fidelity and by watchful manipulation of circumstances.

PROPOSITION SIX: On the same basis, it is always possible, in the long run, to make the best of any existing environment, and thus, but only thus, to create new and better environment. Environment is merely the soul's workshop.

PROPOSITION SEVEN: Every human right is a solemn obligation.

The above propositions represent success-rights. They are therefore duties.

We have now discovered several further broad grounds of encouragement:

TENTH FACT (GROUP). *First*, all success is relative;

Second, he who does his best, so far as he knows, succeeds;

Third, the majority of people have it within their power to achieve larger success by fully submitting to the above test-questions of reform;

Fourth, every human being is entitled to all the success he is fitted to achieve, and no more. This establishes a right and limits responsibility;

Fifth, every human right is also an obligation;

Sixth, with every genuine human obligation goes a possible corresponding ability, and will arise a certain corresponding opportunity, provided the individual honestly endeavors to do his best;

Seventh, the Universe, on the whole, in the wide sweep of its forces, is kindly disposed toward all, and exacts nothing without guaranteeing equivalent power.

This brings out the fifth Preliminary Intention of these pages: *Unbiased Judgment as to Personal Rights.*

ELEVENTH FACT (GROUP). It is quite probable

that you have erred in mistaking your desires for your rights. The following will illustrate these errors:

1. You have supposed it your right to be well, however your ancestors may have lived.

Not so. It is merely your right to be as well as possible in view of ancestral living, and by your own intelligent efforts.

2. You have supposed it your right to possess mental power, of one sort or another, whatever the transmissions of heredity.

Not so. It is simply your right to make the most of the mind you were born with.

3. You have supposed it your right to be born morally sound.

Not so. It is your right alone to build grandeur on the sins and mistakes of your forefathers.

4. You have supposed it your right to accumulate financial wealth equal to that of others.

Not so. It is only your right to achieve all the financial success you are fitted for.

5. You have supposed friendships and position and happiness and a prosperous future, equal in measure and quality to those of others, to be your personal rights.

Not so. These are your rights only so far as you earn them, industriously, courageously, honorably; and not an atom beyond.

You are invited to apply this general conception to all your supposed rights. The process will clear away many misconceptions.

Nevertheless, these statements do not belittle human rights. They rather make them definite and practicable.

It is surely every man's individual, social and ethical right to be well-born. But that is a right, not from the standpoint of self-interest, but from the standpoint of altruism. One may battle for it in the case of the unborn, but can give it no value in the case of the living. So far as you are now concerned, the right is purely abstract.

So far as regards the rights conceded in the second parts of the preceding paragraphs, they are all the rights any person requires in order to achieve the greatest success in life.

Many are dissatisfied because they have not achieved the success of others. The logical implication is alternative:

Either they have not striven to the utmost, or, if they *have* so striven and are yet obligated to greater success than they have achieved, they rest under an unjust responsibility which is never imposed.

If they have not so striven, the complaint is groundless.

The duty-right of success never transcends the

individual's powers. The secret of failure, if failure be the fact, lies in the self alone.

Twelfth Fact. The sixth Preliminary Intention now appears: *Every Right constitutes an Obligation.*

You have probably erred in mistaking rights for mere privileges.

It is stated by the nature of things that it is no one's mere *privilege* to realize a right. *A right is an intention of the world-system in which we live.* The world-system is striving to realize itself, and a right is an expression of the intention of ultimate development. The individual is no mere accident. He is a design,— more or less warped and confused by the present tangle of things, — but assigned certain rights in the general intention which, if he will but try to possess them, will clear up his own case and contribute toward the universal success.

Thirteenth Fact (Group). Let us be coldly definite in these matters.

1. It is no one's mere privilege to acquire and maintain good health, or to dissipate its forces, according to choice. Good health is a right, and therefore a duty, subject to the preceding limitations.

2. It is not an elective privilege to acquire mental power and culture. It is a universal duty to make the most of the individual mind.

3. Moral character is not a matter of choice. It is an obligation imposed by existence.

It is not a mere privilege to succeed financially. This also is a duty, limited only by personal ability.

4. Equally true is this conception when applied to friendships, position, honor, happiness, a prosperous future.

Endowment, opportunity, environment and life-relations offer no mere privileges; they confer inalienable rights and raise the whole duty of ultimate best estate.

The seventh Preliminary Intention of these pages emerges at this point: *Faith in the Universal System.*

Fourteenth Fact. Unless the Universe is chaos, it will furnish, in some way, at some time, entirely adequate power to every soul who is sincerely endeavoring to fulfil the obligations which nature imposes.

For the Universal Intention must be possible, as a whole, and therefore in each individual case.

If you, the individual, bring to your life-work the required elements, the Universe guarantees the measure of success for which you are fitted. These required elements will now be stated.

The Elements of Success.

The first element is *belief* in the *philosophy of*

success as suggested in the present chapter. Success is relative. Every person is entitled to that measure of success for which he is fitted, and no more. This measure of success is no mere privilege; it is the profoundest of obligations. The Universe guarantees that success to every individual who intelligently and courageously attempts his best life-work. The Infinite puts Himself at the disposal of every honest soul. That is true of *amœba;* it must be true of man.

The second element is *physical health.*

The third element is *power of will.*

The fourth element is *alertness.*

The fifth element is *fidelity.*

The sixth element is *honor.*

The seventh element is *hopefulness*

The eighth element is *courage.*

The ninth element is *confidence.*

The tenth element is *brain-power.*

The eleventh element is *faith* in the System.

The twelfth element is *physical magnetism.*

Two or more of these elements are always present in successful living. If you possess all of them in full strength, you are infallibly successful in any line of effort which you undertake. This may not be true in isolated details of life, because you may now and then be matched against one or more persons who possess these qualities, or the particular quality or

group of qualities involved in a special effort, to a greater degree of strength than yourself; but in the long run the combination of the entire series, of the most of them, in reasonable perfection, unerringly signifies success.

The union of these elements in full strength is so rare that its possessors are phenomenal. It yields the six individuals of prime greatness and personal influence in the history of the world: Homer, Moses, Socrates, Paul, Jesus, Shakespeare.

Many people possess some of these elements in a fair degree of strength.

Most people possess some of them occasionally.

Some people possess some of them for a period only, and then not in full strength.

The vast majority give them little, if any, thought, do not seek to cultivate those which they possess to full force, and never dream of the sublime union in complete perfection.

If you will thoughtfully examine the list here recorded, you will discover that its combination is possible to every person of average intelligence, the perfection of each element being limited only by individual endowment.

Fifteenth Fact. Nothing short of a life-work can demonstrate that limit, and a life-work strenuously devoted to the cultivation of the elements will

infallibly achieve a splendid success, whatever the endowment limits may be.

The list in reality resolves itself into two great factors, Will-Power and Magnetism. Ultimately considered, the latter quality in full force embraces the former, for one cannot be magnetic without power of will, although one may possess a powerful will without being magnetic. A right will, nevertheless, is magnetism, and perfect magnetism is the right will.

Magnetism.

At this point we complete our definition of magnetism, already in part, but imperfectly, given.

Magnetism, as treated in these lessons, is a movement among the particles of your personal ether, which movement, communicated to other etheric fields, attracts their owners toward you without conscious effort on your part, or exercises over them an emphatic favorable influence as you desire. It is induced by physical and by pyschic conditions, as it is also expressed by physical and by psychic activities, and, in either case, is both natural and acquired. Such magnetism, in association with the twelve elements of success given on a preceding page, constitutes *Success-Magnetism.*

Most people possess a certain amount of *natural magnetism.* Success in life demonstrates the posses-

sion of *acquired* magnetism. Whether one's magnetism be physical or psychic, natural or acquired, it is always a subject for cultivation, for the physical and the psychic varieties may be natural or they may be acquired, and are thus capable of almost unlimited development.

Let us be more specific. Magnetism expresses itself in (as well as depends upon) physical and psychic states and activities. The states, the activities and the expression may be *conscious* or they may be *unconscious* in the person originating them. When you attract a person without an effort to that end, your magnetism, whether natural or acquired, is unconscious. When you put forth magnetic effort, it is, of course, conscious. When you attract persons by the deliberate application of the methods of a system, such as those of this work, your magnetism has become an *art.*

The methods and the directed activities may be physical or psychic, but the end is the same, varying merely in bringing into play lower or superior influences — those of the body or those of the soul. As the object of these lessons is acquired magnetism of the greatest value and power, they emphasize the higher order and aim to instruct in the noble art of pure and unregrettable psychic effort.

Physical magnetism alone is of small value. Its

chief importance is the fact that it may be used as a conductor of psychic magnetism. Psychic magnetism possessed alone is limited in action. Wherever it obtains, some degree of physical magnetism also exists, but its greatest effectiveness appears when it is furnished with the free conduction of perfected physical magnetism. The qualities which constitute the psychic variety are treated in the present order because their understanding and development the better prepare you to understand and cultivate a magnetism which is individual, actual and full-orbed. The magnetic element runs through all the following pages.

In closing this stage of the work, let us understand:

Multitudes desire success without conforming to its laws.

The mood of success — the culture of Success-Magnetism — is governed solely and rigidly by law.

To fulfil any law demands all there is of a man in that direction.

It is now assumed that you value success sufficiently to be willing to pay for it the full legitimate price of intelligent, persistent labor. If this is your decision, you are invited to follow the infallible steps of progress indicated in succeeding lessons.

TREAT YOURSELF AS A LIVE AND A SURELY SUCCESSFUL PROPOSITION.

Health.

The human body is dynamic —
A dynamo of vibrant force
Within which lurks the Mystery,
The I Am.

There is a health of body;
There is a health of mind and soul.

I am aware of the thrill, the ecstacy,
The billowing leap of the nerve-encasing flesh.
I drink of the ocean of air,
I am filled with the ether-electric seas,
And I walk the old earth in joy of health
Begotten of harmony.

I swim in the waves of peace.
I am one with my fellow men —
At enmity with none, whether living or dead.
I envy not the rich, I will help the poor,
I will love mine own kin;
Oh, I wish the whole world good fortune.

I am one with all truth,
If it hurts my "system," this is convenience only;
If I know it symbolic, I will tear off its layers
And ultimately come at it
On the last day of eternity;
If it lashes and rives and schoolmasters my self,
That is the boon of truth —
To chisel a soul to an image of truth.
And every truth which I know not
Is mine by the sublime right of fealty.

— THE AUTHOR

THE FOURTH LESSON — The Basis of Health.

If the body be sound
And the mind abound
In light,
Needs but the whole
A royal soul
To claim a monarch's might.
—THE AUTHOR.

PRINCIPLE — *The vital force of the body is believed to be electric, and personal magnetism is measured by the completeness and the harmony of physical functions.*

IN ORDER to understand the magnetism of health, you should thoroughly absorb the preliminary teachings of this lesson. Let us begin by asking, *What is the body?*

FIRST TRUTH. The body is an expression of chemical, vital, electric and psychic forces. (It is believed that ultimate science will surely stand for a force of life behind mere chemical activity).

These forces are constantly engaged in building tissue from simpler to more complex forms and in exploding that tissue in use. The building process stores energy.

SECOND TRUTH. When the fundamental essence of living tissue reaches the limit of complexity, its stability or equilibrium is easily overthrown by use

or any form of action. Activity releases the stored energy. The mere matter which contained that energy is then either renewed in the system or eliminated therefrom.

In the condition of physical health there is —

Third Truth (Group). *First*, a free storing of energy by the the process of elaborating tissue;

Secondly, a maintaining of a sum-total of energy beyond the expenditure of use;

Thirdly, a minimum amount of wasteful expenditure, as regards both the quality of force released and the manner of its employment;

Fourthly, the most effective reaction of expending processes upon the storing processes. For example, exercise expends energy. It may do so unhealthfully and to excess; it may do so in a way and to a degree to stimulate (not exhaust) the energy-storing activities within the body, and thus create and invest new supplies of force. The overplus of force obtained by use of force is the product of normal reaction. Any use of force which accomplishes this end is healthful action.

Fourth Truth (Group). Psychic factors are also involved in building and maintaining the body. The body is not an expression of physicial forces alone. Within the arena of physical forces the non-material self plays a vastly important part.

The self builds the body by using the Universal Life-Forces; the ego — sub-conscious and conscious — gives character to the body-expression of the Forces Universal. You are invited to demonstrate that fact by observing the people about you. We live in an ocean of forces which constantly play into the field of physical bodies and come to expression or materialization in those bodies; but the self manipulates the incoming forces, adds or multiplies itself into them, so that the real, essential character of each body is the result of millions upon millions of individual differentiations.

Fifth Truth. A body is a material form through which the Universal Forces are constantly passing. Their passing, however, is not like that of air through a sieve; it is rather like the passing of gaseous atoms through a flame. The passing gives the body its existence. In the body-form the forces find their highest materialization. But no sooner is this climax reached than the forces, unable to sustain the unstable equilibrium, lose their materializing power and disappear in chemical explosions, electrical impulses, emotional excitement, direction of the will, thought of the mind, and so on. The body is a wave-form: so soon as it is made, its constitutents dissolve. In the ultimate analysis, it changes incessantly. It is a substantial reality, but it ever poises on the

instant. So long as the Universal Forces continue to flow into the physical field of their expression, the body lives. When they cease to do so, the vital principle disappears and lower forces begin their work of destruction.

Physical health, then, is a condition of the body in which the Universal Forces playing into it maintain the equilibrium of their expression.

Sixth Truth (Group). In ill-health this equilibrium fluctuates, threatens to topple, the incoming forces are interfered with, they are in part stopped, functions are unable normally to maintain themselves, and usually the lack of force and the inner disorders are reported in the mind by sensations of languor, distress and pain. Such symptoms are designed to inform the ego that it must adopt a régime which will restore the equilibrium of force-expression.

In the feeling of comfort, of elation, of buoyancy, of a sense of vigor, the equilibrium usually reports for health.

Let us proceed a step farther.

Seventh Truth (Group). 1. The etheric substance pervades every atom of the body. It is probable that it constitutes the sole medium for the play of the Universal Forces into the organism.

2. When the Universal Forces attain the equilib-

rium which expresses in a healthy body, the ether vibrates freely, easily, swiftly, in response to their incoming.

3. Every functional activity, every external act, every reaction to external impressions, every emotion, thought, volition, etc., expresses such etheric vibrations.

4. But every such movement of mind or body in turn vibrates the pervading ether. What one does is result and cause of etheric disturbance.

Eighth Truth. It is evident, then, that, *in a state of health, all physical movements must necessarily coöperate harmoniously with one another and with the Universal Forces.*

This is the harmony of health, the rhythm of the perfect physical equilibrium.

Health expresses and induces a rhythmic vibration of the inner, all-pervading ether.

Ninth Truth. Taking a step further, we have in this etheric rhythm the basis of physical magnetism. The rhythmic vibration expends itself in surrounding space-ether, and when other bodies are sensitive, receptive,— that is, capable, in themselves or by reason of conditions, of etheric vibrations of the same quality, — their owners become conscious of agreeable sensations, of attraction, provided the ether-space movements are not deflected, confused or

neutralized in passing from the one body to the other.

If two bodies are not thus "attuned," the influence is either negative or antagonistic, and these results may obtain in one or both.

TENTH TRUTH. This is the lowest basis of physical magnetism.

But physical magnetism depends for its quantity, and partly for its power, upon the intensity of the rhythmic vibrations obtaining in the body. This intensity and the quality of it depend upon the character of the body, which, in turn, depends upon the character of the self.

There is, then, no raw physical magnetism. It is always more or less determined by the inner self.

ELEVENTH TRUTH. Finally, the full power or effectiveness of physical magnetism is determined by its adjustment or adaptation to the highest purposes. Not only is the character of the mind a deciding factor, but its motives and attitudes are equally important to the full effectiveness of the magnetic body.

TWELFTH TRUTH. At this point a great truth appears: *The elevation of purpose in the employment of physical magnetism invariably refines, exalts and intensifies the power of the etheric vibrations.*

The law of life is harmony. Every phase of life has its design, and this can be realized only through

harmony of life's movements. The body is an instrument of the self. If it is perfect, if it is perfectly handled by the self, and if the self harmonizes with its own highest design, the accumulated vibrations of physical magnetism harmonize, without mutual antagonism or confusion, into a mighty wave of power. It is as if all waves on the sea, running freely in one direction, were to coalesce in one gigantic tidal movement.

THIRTEENTH TRUTH. We are now ready to assert confidently that physical health is the condition of physical magnetism, that the latter, considered by itself, is of an inferior order and of comparatively small value, and that the highest form of magnetic power results from the union of sound health, a developed mind and noble purposes in life.

Physical health is always more or less magnetic, and, as the body is our material magnetic mechanism or instrument, it is of the greatest importance that sound health be secured and maintained as a prime essential to the largest success.

You are now invited to embed in your consciousness the fundamental principle of this lesson:

The sound body is a perfect material expression of the Universal Forces playing into its field, and its physical character is determined by the psychic character of its owner.

Such material expression is solely the outcome of obedience to laws which you alone can observe in your own interest.

This book cannot exhaustively discuss the fundamentals of health, but some of the prime essentials will now appear. The forms in which they are put are designed to be suggestive rather than directory. If you are really in earnest in seeking physical magnetism, you will constitute statements of the essentials working proverbs in your life.

APHORISMS IN HEALTH.

No. 1 — *Sleep.* Early and sound sleep impart to night creative power.

No. 2 — *Rest.* Daylight rest and change of physical activities restore the body's equilibrium.

No. 3 — *Food.* The values of food lie in its kind and variety, its thorough mastication and the cheerfulness with which it is eaten.

He who eats too much secures too little.

Appetite waits on digestion, which is ever leader.

If appetite and digestion are twin athletes, work is the only saviour.

The wise faster grows fat if the brain have but the sense to idle.

No. 4 — *Balance of brain and body.*

A greedy brain robs its own storehouse.

A greedy body gives man the swine's brain.

There is no balance with blood always at one end.

No. 5 — *Air.* Pure air is the very spirit of physical life.

The nostrils for breath and the mouth for eloquence.

The habit of deep and slow breathing is a prophet of longevity.

The deep breather and the cool head insure the warm heart.

Fresh air in sleep paints the roses of health.

A draft in the face may be sniffed at, but in the back calls for quick confronting.

No. 6 — *Water.* Intemperance with pure water is the most beneficial of dissipations, if only moderation in temperature be observed, and one which most people might profitably increase.

Why boil the stomach? You cannot dine off it.

Why freeze the stomach? 'T will not preserve it.

The saliva of the mouth and the juices that digest never cry from thirst.

No. 7 — *Position of organs.* A collapsed abdomen is lead to the feet of life, but the body stands higher if its organs be upheld.

When the shoulders crowd forward the lungs recede, and there is no windpipe in the back of the neck.

Health, beauty and the erect posture have no quarrels.

No. 8 — *Cleanliness and the bath.*

Internal cleanliness dispenses with drugs and disease. A bell full of dirt never rings clear.

The hot bath squanders magnetism.

The warm bath cleanses, but demands little time.

The fresh water-rinsing, the cool splash quickly taken, and the final drying by magnetic hands, make the bath an ecstasy.

The morning that begins with full breathing, muscle-tensing, the vigorous will and the cool bath, has a fair day before it.

The foot-bath, deep-breathing, muscle-tensing and utter abandonment of body woo sleep with the power of a man's first love.

No. 9 — *Sunlight.* In winter the direct, in summer the shade-sifted, rays of sunlight charge the animal frame with electric energy.

If your day-place cannot be sunlighted, move to another.

If you would appreciate the beauty of night, sleep where sunlight has brought the glory of day.

No. 10 — *Recreation.* It is the genius of recreation to inspire, not depress; to new-create, not destroy.

True recreation is the handmaid of health, but to play with tired powers is but another form of suicide.

Excess of work is less harmful than excess of play — because there is less of it.

No. 11 — *Exercise.* The blood goes best when the mind swims in it.

Flabby the nerves and muscles if the soul be off a-courting, but marvelously magnetic while the self attends.

It is the regular and persistent gymnast whose mind builds best physical tissue.

Exercise chasing a meal steals the values of food.

The man who reasons while eating and the man whose eating crowds his exercise have no thought of the need of life in the stomach.

No. 12 — *Drugs.* If drugs were made for man, man is not yet made: he is still too delicate.

A doctor is a friend for his counsel and a gamester for his drugs.

That wisdom is wise which defers to greater. The real physician is a necessity when needed, never a luxury; therefore, use not the one for the other, but, in the time of dire emergency, hire the cheapest, which is the most successful, and discount his services by thrusting will, hope and courage ahead of his prescriptions. If you cannot marry reason to your faith, dismiss faith.

Observe! The religion that rejects science is irreligious.

Happy the body that can cheat death without the medical man.

Happy the body whose doctor has skill, honor and the wisdom of personal interest. "Against such there is no law."

No. 13 — *The sex-force.* Conserved, the sex-force rebuilds its temple in nobler form.

Wasted, the sex-force rages to the destruction of its tenement.

Unspiritualized, the sex-force, whether conserved or wasted, crawls heavy on the naked earth.

Magnetized by nobility of mind, the sex-force endows matter with exalted meaning and creates the beauty and power of triumphant life.

The sex-force *cannot* be negative; it *cannot* be commonplace; it *must* be sovereign.

No. 14 — *Waste.* Body movements without will, emotions without check, and thought flying hither and thither without purpose, waste the magnetic vibrations as swiftly as the profligate annihilates vast wealth.

No. 15 — *Emotions.* Gloomy emotions are poison to body and soul.

Emotions that please and uplift are always welcome in that workshop, the body, for they bring their own keep and lend a hand to every toiler.

No. 16 — *Thought.* The memory that smiles in looking back, the imagination that laughs in looking forward, the intuitions that love truth and the reason

that can drive straight in the dark, if the heart be right and the will have them well in hand, climax all conditions of health.

Better is a sound soul than a healthy body, but if the twain are one, the man may fearlessly face the world.

Conclusions.

1. If, now, these factors properly obtain in your life, the magnetism of health is within your reach. Good health is itself a vibrator of the etheric ocean as well as an expression of its physical effects, and is therefore necessarily magnetic to a certain degree.

2. But its magnetic effectiveness depends largely upon the way in which it is built up and maintained.

An ox has perfect health, but is not magnetic. In the Arabian steed there is a subtle quality which masters his master. This animal takes himself magnetically.

3. The attractive, compelling power of health is the outcome of obedience to its laws rendered with the spirit of hope and the magnetic will.

4. Hopefulness, which breeds courage, electrifies mind and body; it harmonizes and intensifies the inner pervading ether and communicates its vibrations to all around.

5. The magnetic will is power exerted by a mind which expects, and is striving, to acquire magnetism.

If you will observe the above health suggestions for one week with a sense of energetic will coupled with an intelligent, interested mental condition and the feeling that you are attracting magnetic power, you will discover the secret of taking health magnetically.

6. In other words, health conditions conduce to power when they are carried out with alert, energetic (but not violent nor outwardly gesticulative) and magnetically determined and expectant attitudes. These attitudes may be made permanent, and will soon become habitual in the subconscious mind if you will for only a brief period endeavor to assume them.

7. Obedience to health laws gives the Universal Life-Forces perfect opportunity to flow into the material field of the body. The magnetic health-attitudes, alertness, attractive will and energy, establish functional and etheric rhythm throughout the field. This rhythm is a subtle inner harmony within that of general obedience to law, and it induces the inflowing of the very quintessential values of the Universal Forces. The character of the individual — coarse or fine, low or noble, unlearned or cultured, whatever it may be — determines also the quality

and intensity of the magnetic attitudes, and thus of all the rhythmic responses and reactions of the inner etheric and functional movements.

With the concrete evidence of these truths every thoughtful observer is familiar. Only ignorance will call them in question.

You are now invited to read and ponder the present lesson, with your utmost psychic attention, until you are convinced that you have absorbed its deepest meanings and can automatically apply its teachings to the maintenance of health. They are of the utmost importance to magnetic power, because they lay correctly and surely the foundation of physical magnetism.

Once a week for three months you should eagerly and intensely read the Great Principle as extended below:

The sound body is a perfect material expression of the Universal Forces playing into its field; this expression is only secured by absolute harmony with the laws of health; its physical character is always determined by the psychic character of its owner; and its psychic value depends upon his mental attitudes of alertness, internal energy, hopefulness and magnetic expectancy of will, and reaches its climax according to the motives and purposes of its application to life.

Harp of a Thousand Strings.

One stretched between two towers of his castle
Huge strands, bar over bar, a score.
Æolian gigantic, played upon by the heavens!
Unheard if the hills slept, bathed in sunlight,
But, sighing, breathing, shrilling, complaining,
Vibrant and roaring, sonorous diapason
Banking wild variants of heavenly beauties,
The great harp thrilled when the winds were high
And the invisible fingers of power swept o'er it.

The ghostly quiescence of the soul's rank peace
Denies the world its art-force, man his song-genius.
Only as the great winds of life rush through it
Shall the deep self speak.

Have a care! All outer force is harmonic.
Discord's sole of the spirit:
Ill-strung are the strands of the human heart
If good winds jangle them;
Tuned to what's outer, heaven's no diviner music
Than any man, any woman's capable of.—
O Harp of a thousand strings!

—THE AUTHOR.

THE FIFTH LESSON—The Magnetic Will.

No through-trail leads to liberty—
We trek our way:
From land to land, from sea to sea,
Three-score years or a day.
Bitter the road and bitter the war,
With Death a-nigh;
But we trek, unfeared, from star to star,
And at last come free on high.
—THE AUTHOR.

PRINCIPLE—*The right will directs etheric vibrations attractively.*

HIGHEST WILL-POWER is not brute determination. The latter merely enlists force, and force never wins assent.

The conquering will has the magnetic quality. It does not seek submission, but secures coöperation.

The tiger, the pugilist, a Napoleon, crushes the prey to earth. The magnetic will achieves the greater success: *it captures the will of its opponent.*

The magnetic will creates friendships.

The magnetic will manipulates circumstances, harmonizes conditions and improves environment.

The magnetic will achieves power by granting freedom.

Brute will destroys faster than it can build.

Let us see.

True will-power is a magnetic wave — a million attractive vibrations — proceeding from the soul-battery, issuing through flesh and the ether, and beating into other flesh and brain-cells, quietly, persistently, continuously, without jar, disturbance or alarm, until these also vibrate in harmony with the original source. There is no resisting harmony. The subject of such influences feels your will, your desire and purpose, carried along the magnetic waves, and he comes finally to discover that he desires to do, and that he must do, the thing you are aiming at, for his own happiness and welfare. These statements bring out the

HIGHEST VALUES OF POWER OF WILL.

1. The first factor is the soul-battery in operation.

2. The second factor is the etheric wave-motion, vibrating the body of its owner, the intervening space-ether and the body and brain of the subject.

3. The third factor is the continuance of the etheric wave-motion; rather, it is the outgo of innumerable waves, following one another with the rapidity of thought, and vibrating incessantly into the receiving brain.

4. The fourth factor is the more or less entire absence of weak waves, cross-movements and confusing reactions.

The magnetic will, then, is — (*a*) Powerful in its impulse; (*b*) Vibratory in its action; (*c*) Continuous in its wave-discharges; (*d*) Single in its character.

This analysis gives us, in the usual language:

Strong volitions; (*a*) Persuasive volitional action; (*b*) Persistence; (*c*) Harmony of motive and purpose.

The magnetic will may be acquired.

Some people secure this great factor of success through the hard knocks of experience. This lesson will not substitute experience, but it will prepare you to take advantage more intelligently of your opportunities.

If you have become master of the preceding lessons, you are invited to observe the following

Régimes for Magnetic Will-Culture.

First Régime: *The Morning Resolution.* Before beginning the work of a day, go into some quiet place, become perfectly composed in mind and body, and calmly, but with intense inner energy and not one outward sign, repeat a sufficient number of times to thoroughly take on the mood, these words:

"*I am resolved to acquire the magnetic will.*"

Remember, in so repeating, the elements — powerful etheric impulses, outgoing vibrations, continuous

wave-movements and unity in their character. The morning resolution should be practised many days; it requires but a few seconds of your attention.

SECOND RÉGIME: *The Energy-Exercise.* (To be taken at any time.) Disregarding all that may be going on around you, stand erect, breathe deeply and slowly a few times, and summon a sense of great internal energy.

This feeling may be described as follows: Suppose yourself about to undertake immediately some great physical feat. You are ready; you are intensely alert; all your powers are subject to instant command; your feeling of will-power is wrought up to the highest pitch; your entire attitude says, "I can and I will accomplish this one thing." In such a case your muscles are probably tensed, but in this exercise there is no muscle-tension whatever. So far as the body is concerned, you are inwardly calm and outwardly motionless, but your whole being is charged with the feeling of mental and physical energy.

Observing these conditions, repeat a few times, mentally, with a feeling of intense energy, the words,

"*I can and I will accomplish whatever I undertake.*"

Maintaining perfect calmness and inner self-control repeat the sentence frequently during the day.

THIRD RÉGIME: *The Jewel of Labor.* During all

physical labor maintain mental activity. If your work demands thought, put the whole of the mind into it *as needed*. If attention of the objective faculties be required but partially or a part of the time, engage the mind, so far as possible, in any kind of thinking that makes for a legitimate end or goal. What is your mind doing during automatic manual toil? Sunk in vacuity? Roaming here and there to no valuable purpose? In these inane moments—while sweeping, running a drill, driving, etc.,—you may be cultivating power of will by holding thought down to some one subject and incidentally working out some of the problems of life.

In this application of mind, always maintain, deep in the soul, the thought:

"*Through culture of brain-power I am acquiring the magnetic will.*"

Fourth Régime: *The Growth of Self-Control.* In all mechanical action, the body and every voluntary power should be controlled by mind. By this is meant not that every physical movement must be consciously recognized, but that the habit of deliberate, smooth and economical action should be acquired, so that it becomes second nature.

You observe this to be true in the case of the skilled telegrapher, the accomplished typewritist, the perfect compositor, the master musician. There is no lost

motion; all is controlled; the subconscious mind attends faithfully to the work in hand.

If such control must sometimes be conscious, it is nevertheless easy, however deliberate; deliberate, however swift; mindful, however complicated.

These principles hold good with reference to intellectual activity. At this point three things are to be observed:

1. Mind-wandering must be eliminated;

2. The whole mind must go into anything undertaken;

3. The sense of controlled energy must pervade mental concentration.

These are hard tasks, but they are possible to those who are determined to win magnetic success.

It is as certain as law that these factors will develop the magnetic will in the intellectual life, and that the rule of mind-control in physical life will develop rhythm and force in the brain which will perfectly harmonize with that mental power.

If, now, the sense of energy above described lies back of this self-control, magnetic masterhood in labor will infallibly obtain.

The talismanic sentence, to be uttered mentally and with calm intensity, is:

"*I am master of every muscle and every faculty.*"

Fifth Régime: *The Curb of Impulse.* What

unconscious spasmodic physical movements and mind-wandering are to the nervous and mental vitality, such are thoughtless and unregulated impulses to the psychic life. In all cases there is waste, there are bad habits to be overcome, and there is inevitably loss of personal rhythm and power.

You perceive rhythm — regularity of movement in a certain beat or measure — in the voice of some speakers: a vibrant and recurrent impulse which pleases the ear and attracts the mind. You perceive it in the gait of certain people: easy, graceful, full of suggested power, charged with a subtle something which arrests all beholders. You feel it in some presences: all is harmonious, smooth, symbolized by curves and circular lines, according with surroundings.

Angular movements, jerky actions, impulsive starts, now for one thing and again for another, and, above all, resolutions half formed on the spur of the moment, without caution, deliberation, intelligent forecasting of results — all these cause etheric jars, interruptions, cross currents, counter waves and endless confusion, wholly inimical to the magnetic will.

It is not, however, intended to advocate stupid slowness, affected posing, undue hesitation, nor retarding conservatism. The rule is this: undertake nothing without thought, nor unless you can see greater reasons for than against, and in all action let

the will control the impulse in the interest of magnetic masterhood.

The talismanic sentence is: "*I am lord of the wayward impulse.*"

SIXTH RÉGIME: *The Ideal of Effort.* This is the product of a double mood: that of internal energy coupled with that of a willed interest.

If you permanently possess this double mood, you will do your utmost best in every situation.

This quality of effort becomes in time the essential factor of the magnetic will. As will be seen later it is an infallible prophet of the success you are fitted to achieve.

The sentence for inspiration is: "*All and the best of me into this task, for so comes the magnetic will.*"

SEVENTH RÉGIME: *The Value of Plan.* The majority of people live without definite plan.

Many people simply drift.

When they "decide," it is usually — to drift.

If they do not "decide," it is because drifting is easier.

Really to decide is to make some definite idea dynamic — that is, to deliberate and choose — and this mental action is not common.

Inasmuch as you are probably not of the class indicated, let us pause a moment.

Success in life, you believe, involves a goal.

Winning a goal signifies intelligent and persistent effort.

Effort without a plan cannot be intelligent.

One cannot persist without forecasting.

Forecasting to a determined goal is planning.

But forecasting to a desired goal without considering detail steps is mere guessing. Many people guess under the belief that they are planning.

Forecasting to a determined goal by means of detail steps is planning intelligently.

Only the deliberate, intelligently conceived plan has assured value. With the magnetic person it is certain.

The deliberate plan in the successful life is the expression of acquired habit.

Understanding, now, the value of plan, and in order more fully to acquire the planning habit, you are invited —

First, to plan out, so far as possible, on the morning of each day, or in the evening preceding, the conduct of the day, one day at a time, for one month. When the plan is decided, it should be carried out, invariably if possible. This exercise has many values too numerous to mention here, but a month's trial will surely bring some of them to light.

Secondly, to plan out particular tasks, either of a manual or of an intellectual character, or any arrange-

ment for amusement or service. If this is already your habit, the subject requires no further attention.

Thirdly, to form some definite conception of your life; to determine upon some great and distant goal; and to plan, thoughtfully and resolutely, the magnetic methods by which you will reach that goal.

Fourthly, in the meantime, carry always in the consciousness the ideal of this chapter, the magnetic will. This may be done by frequently repeating the sentence,

"*The deliberated, detail plan gives me magnetic power over the future.*"

Eighth Régime: *The Magnetic Contact.* In all dealings with other people, maintain consciousness of the magnetic energy. Put that controlled feeling of energy and the wish to attract into the glance of the eye, the tone of the voice, the touch of the hand.

Meanwhile, observe perfect courtesy, close your receptivity against unwelcome influences, by thinking, "I shut out all unwelcome influences," make every honorable concession and sacrifice of your opinion, impulse and desire for the sake of the end in view — your main present or ultimate object — and quietly and mentally insist: "*I shall win you to my own will.*"

This régime is golden. It is almost the whole of personal magnetism, and is available for nine-tenths

of life's situations. If you make it permanent, it will transform your career.

NINTH RÉGIME: *The Magnetic Mask.* Magnetic success frequently requires closed doors. The mask is composed of four things:

(*a*) Invariable courtesy; (*b*) The total absence of unjustifiable and unnecessary criticism in thought or word; (*c*) The guard of reticence; (*d*) And a countenance which conceals what is not intentionally disclosed.

Observe! The magnetic mask will not long cover the dishonest mind, which is essentially and in the long run non-magnetic.

Observe! The value of the mask is proportioned to the moral integrity of its use.

Observe! Mere policy is not magnetism.

That external which is at once honorable, urbane, friendly but non-disclosive, save of the agreeable, hides the magnetic will of power.

Here alone is a principle of incalculable value. Try its practical application; cultivate it; achieve the ability to don or lay aside the mask of personal privacy, and note the results.

Gradually you will acquire perfect control of your etheric vibrations, to check or to send at your will.

The talismanic sentence is this: "*I control the outgo of all inner impulses.*"

TENTH RÉGIME: *The Magnetic Will-Attitude.* An attitude is a thought or feeling toward an object or an act or a state which (attitude) expresses in mental or physical activity. There are two general ways of determining, either to accomplish a task or to influence a person, each having its own particular attitude. These attitudes may be thus indicated: In the first there is a hard setting of the will to a purpose. In the second there is no rigid fixing of the resolution, but the mind assumes an agreeable, winning condition, and the outward appearance is self-controlled and attractive. The one attitude would express itself thus: "I am bound to accomplish this thing, whether or no; I am determined to force this person to my way." This is not magnetic. It throws the ether into violent and repellent vibrations which react injuriously upon the self. The other attitude declares itself as follows: "*I am resolved, without disturbance to my own mind or repulsion to others, to do this one thing, splendidly, satisfactorily; I am determined to attract this person to the doing of my desire.*" This is greatly magnetic because it sets up etheric vibrations which are agreeable, both to self and to others. And so —

First. You are therefore invited to analyze your will-attitudes for the discovery of the magnetic or the non-magnetic elements. If, on examination, you

find them accompanied by mental conditions that are disagreeable to yourself, or that you perceive would be disagreeable to others, if uncovered, they are so far non-magnetic and repellent.

Secondly. And you are urged to cultivate, by thoughtfulness and practice, a permanent attitude of will which you are willing to expose to all other persons because, while it is determined, it is also fair and honorable to their interests. Your mental condition will then be agreeable to self.

Thirdly. Lastly, such an agreeable state of feeling will swing you into harmony with the ether pervading inanimate objects, and give you smoothness of action and sure control as you seek to handle them. The talismanic sentence is now, "*I* WILL, *without war, without friction, in the soul or in the outer world.*"

ELEVENTH RÉGIME: *The Turning Aside of Irritation.* The really magnetic will has a long view. It never forgets the far purpose. Maintaining perfect attractiveness, it holds steadily to its distant goal. This persistence is a high art which involves the essence of the present régime, the throwing off of all irritation and all sense of defeat. The methods of acquiring the art are as follows:

1. Assume an inner sense of personal dignity (not outer stiffness) too valuable to be sacrificed to trivial

impulses. Hold to the magnetic attitude and permit nothing to disturb the self.

2. Cultivate the power to turn the disagreeable things of life into humor. Keep the radiant center of the soul a-smile.

3. Develop a feeling of indifference toward such matters because of your personal superiority.

4. Affirm always under irritating conditions, "It is really a privilege to *me* to pass through these experiences."

The talismanic sentence is, "*I give back to every disturbance the serene smile and the joyous laugh.*"

TWELFTH RÉGIME: *The Imaginary Gymnasium.* You are invited to establish such a gymnasium for everyday use. It is not muscle we here seek, but the divine fire of inner energy and nerve-vitality trained by methods that serve the magnetic will.

It is a scientific principle that concentrated thought, intelligent purpose and controlled will-energy carried into muscular exercise charge the blood, nerves and muscles with electric or vital qualities of the greatest value. As the ether pervades the body these thought-forces vibrate its substance throughout the circulatory, nervous and muscular systems, and build the finest fabrics for magnetic uses.

Practice the entire list, in any order, a few seconds each, twice a day.

Dumb-bells. Proceed slowly, deliberately, thoughtfully, with a sense of slight weight or *resistance opposing the muscles*, and a strong *inner feeling of magnetic energy*, through any regular series of movements.

Indian Clubs. Practise daily in the same manner.

Rowing. Improvise a seat of the right height and labor as if rowing against a fair wind or upstream.

Military Drill. Manipulate the soldier's rifle as if on drill. The gun has weight.

Ball. Throw and catch an imaginary ball.

Quoits. Practise in the same way tossing quoits.

Cord and Pulley. The cord passes over pulleys, two below, one five feet above, fastened to the wall, has two handles and is elastic, so that you can get the resistance with either arm or both at once. Proceed to manipulate the imaginary cord, with a mind constantly sensing the supposed resistance, in all ways, to bring into action the muscles of neck, arms, wrists, hands, back, legs, etc.

In all this work the mind should be fully engaged, the inner sense of energy should be maintained, and the muscles should be given the feel of actual resistance.

To Know and Strive.

Hides in each form of the world—
  Rock, flower, animal, man—
As the rose in a bud lies curled,
  Idea, or thought, or plan.

Needs but to know and endeavor—
  Blind, eager, wilful, inspired—
To realize ultimates ever,
  Exalted, undaunted, new-fired.

Souls, yet, are born in Law—
  Bold, awful, exquisitely skilled:
This broken, thy thought is a flaw;
  Enacted, thy Plan 's fulfilled.

Flesh, spirit, immortal whole
  Thrill, open, burst to ideal:
And the clay comes a royal Soul,
  Thy vision sublimely real.

—The Author.

THE SIXTH LESSON — Magnetic Alertness.

Alert, intense, an engine of high gauge,
Be thou a servant king:
Certain as law, up goes thy merit-wage—
Magnets to magnets cling.

—THE AUTHOR.

PRINCIPLE — *Psychic alertness captures magnetic currents.*

AT THIS POINT it is necessary to recall certain facts related to the ether.

We are surrounded by an etheric ocean which is constantly moved by innumerable forces, or exhibits through force.

Multitudes of these movements, or etheric waves, have no apparent bearing whatever upon your conscious life. Some of them may affect your nearest and dearest friends, but they produce no answering vibration in yourself. Employing a phrase adopted by the Marconi system of wireless telegraphy, there are countless movements in the ether to which you are not "attuned." Each of the uncountable millions of vibrations has a definite character or "tone," as have sound-waves, light-waves, etc. Your nature occupies a given zone in the ocean of ether, and you respond only to certain "tones" or qualities of the etheric

disturbances of that zone. Such considerations bring forward the following truths connected with

The Mind and the Ether.

Truth One. There is an ether-zone for purely animal life, containing inner zones of varying extent for various orders of animals. The animal in general knows nothing above or below his zone and is "attuned" to certain etheric movements therein.

Truth Two. There is similarly a zone, or a number of zones, for man and higher intelligences.

The animal "tone" can be improved, but no animal can be cultured into the human zone.

Truth Three. Within present limits which no one can discover exactly, every individual may improve his "tone," his etheric responsiveness, and enlarge his zone.

Here is the double goal of magnetic success, development of greater personal "tone" and enlargement of the sphere of influence.

Truth Four. Taking the present stage of existence as preparatory to other stages, every individual may ultimately transcend all earth-zones and become responsive to etheric vibrations or their correspondences to which he is now totally non-receptive.

Here is the double goal of right living, to rise to

higher and higher zones of life and to become more and more responsive to superior influences.

It is possible that a visible person and an invisible personality may become "attuned," the one to the other.

Returning, now, to the question of etheric responsiveness, two orders of illustrations will be given.

First order of illustrations:

A speaker delivers his message. One person in the audience is moved to action; his seat-neighbor is unaffected. A singer thrills a vast audience; here and there sits a person whom he does not touch at all. Two people meet an acquaintance who exhibits nothing but courtesy; one is aware of enmity; the other is conscious of kindness.

Here is the secret in all these cases: the one person is "attuned," the other is not.

We may now assume that the singer, speaker, acquaintance, awakens an agreeable response in all others. It is, nevertheless, true that the quality and strength of such response differ in any two people.

Marconi states that if he has a receiving instrument "attuned" to a certain "wave-tone," another instrument should not be "toned" just above or just below the first, because the latter would respond, though vaguely, to its ether-waves, as well as clearly to its own, and secrecy would be destroyed. This illus-

trates difference in degree of responsiveness of a receiving instrument. To certain "wave-tones" the response is distinct, to neighboring "wave-tones" the response is vague, and to those widely removed from the "tone" of the instrument the response fails.

For these differences a *second order of illustrations* is now given:

Two persons are within range of a certain sound-wave: one hears it distinctly, the other vaguely. The field of color-responsiveness also varies with different people. The rods and cones of the Esquimaux's eye are not "attuned" to some shades of color easily distinguishable by the European artist. The Chinese detect hues and colors not recognized by the American. Evolution has cultured perception of color. Some people are color-blind. There are those to-day who probably express the present limits of the eye's adaptation to color-waves. We may thus conclude that any single color affects no two persons exactly alike.

Every person, then, is "tuned" to a certain zone of etheric vibrations. Wave-movements coarser or finer than those of his zone do not affect him, even unconsciously.

Truth Five. Subconsciously we are moved by many etheric influences which we do not consciously

recognize, and we originate many such movements without being aware of them.

Some of these ether-waves we feel consciously and distinctly.

Some of them affect us distinctly, but unconsciously.

Some of them affect us consciously, but vaguely.

Some of them affect us unconsciously and indistinctly or slightly.

In all these cases we have differences in the quality and strength of responsiveness.

These sentences are equally true of originated wave-movements; to them other persons are variously "attuned"; the person causing them possesses a varying power of affecting others as mutual "tone" is clearly or vaguely secured. You may affect a person consciously or unconsciously; in either case he may or he may not be aware of the fact; the influence may be faint or pronounced. It is a question of etheric mutuality.

Truth Six. In this field of fact we discover the scope and opportunity of the magnetic quality, alertness.

The will of man is not omnipotent. It is limited by endowment and, in a wide sense, by environment. But its power is greater than any individual employs.

The extension of the will-sphere is the duty of

every human being, because the "will is the man," and a perfect will is the idealization of human nature.

The first goal of the will is the development of the individual to his best.

The second goal is adjustment of the man to his proper sphere. The effort to reach either goal makes toward the other.

It is for the will, then, to develop your capacity for originating influences which shall affect others and for detecting, responding to and nullifying influences which assail you. In other words, to perfect yourself as a "Marconi instrument."

Analysis of Alertness.

It is possible, by persistent effort, to increase your psychic responsiveness, so that, first, a larger number of etheric movements may be received; secondly, a larger number may be recognized; thirdly, the responsiveness may be intensified.

Similarly, it is possible to increase one's ability to originate and control such wave-impulses.

The method is simple, but difficult.

It is covered very largely by the word "*alertness*."

Alertness means *attention*.

As here used, attention is intense, utter concentration of the mind to a listening, watchful, detecting attitude.

Magnetic Alertness

As a factor in magnetic success, alertness is continuous.

Attention must, therefore, be persistent.

Alertness is like a hunter, whose senses cover a large circle of ground.

Attention, hence, must embrace a wide field.

Intense, persistent, all-round alertness to incoming ether-waves — or life-influences — will carry equal power to originate them.

This is because such alertness involves and develops the inner sense of energy, and that energy acts dynamically unless it is controlled.

In all acute attention, the *central consciousness of energy is acute*, though it may not be reported to the ordinary consciousness. This is the very essence of alertness.

Application: Let us now apply these principles to circumstances.

1. Every circumstance connected with your life disturbs your ether-field.

2. Every circumstance in your life sets in motion etheric vibrations in your field; from that field these pass outward.

3. Alertness calls your attention to those with which you are "attuned."

4. But alertness develops your receptivity to

those with which you have been nearly "attuned," and renders you capable of recognizing them.

5. By so much as you are intensely alert, by so much does consciousness embrace more and more those influences of which you have been hitherto unaware.

6. Other things being equal, you are thus the better prepared to cope with changing conditions.

7. Any method which deepens, broadens and intensifies the field of alertness, adds power to the individual to originate outgoing influences, because man is a living, intelligent mechanism, not a merely material machine. The brain is a "Marconi receiver and transmitter in one." Increase the scope and power of the receiving function and you have necessarily increased the scope and intensity of the transmitting function.

Other things being equal, the man is now, again, the better prepared to cope with changing conditions, because he has become a *creator of influences*.

You are, therefore, invited to observe the following régimes:

I. Practice-Régimes in Actual Life: Conditions.

First Régime: *In Psychic Perception.* In all actual life maintain intense alertness to the meaning

and force of conditions and circumstances. Receive their full import. Watch, weigh, interpret, decide. This is a principle for life-long application.

Second Régime: *For Intuition.* In all actual life seek to recognize distinctly, to weigh impartially, to interpret correctly, those vague impressions and influences which are usually disregarded. They are of the utmost importance.

This régime is an attempt to bring the field of unconscious or semi-conscious influences up to the level of clear conscious recognition,

The purpose applies particularly to working with people, for people, and in giving or receiving commands, suggestions and the like. Example: You are receiving an order, or a dictated letter. Do not be passive, negative, indifferent, but assume an interested and positively receptive mental attitude toward the person with or for whom you are engaged. This attitude communicates itself to his mind, makes his effort easy, and thus pleases him. You are thus magnetically alert.

Third Régime: *In Adjustment.* In all actual life act confidently and vigorously according to intelligent interpretation of incoming impressions.

Fourth Régime: *In Teachability.* In all actual life bring to bear upon present alertness a keen and fair valuation of past experience.

In observing these régimes you will make many mistakes, but in time this difficulty will diminish, because your alertness will become more perfect.

If you will constantly keep in mind this thought, "*I am an improving instrument for the reception and transmission of etheric impulses*," the practice of the above régimes will gradually reveal to you their deeper meaning and their practical value.

And always will your reactions upon conditions become easy, swift, intelligent, energetic and successful. You will become creator and master, according to your original fitting, which limits, but also guarantees, your success in life.

II. Practice-Régimes in Imaginary Life: Conditions.

First Régime: *In New Conditions.* In order to perceive the full force of the above régimes, you are now invited to invent or imagine, for one month, every day, one new possible condition or circumstance in your life, and to apply to it those régimes, one after the other. Thus:

First day, imaginary circumstance tested by alertness-régimes 1, 2, 3, 4.

Second day, a new imaginary circumstance tested as before. Thus on to the end of the month.

In doing this work, observe the following instructions:

Begin with some imaginary important event in your present occupations. Do not dream. Do not fall into mere argument. Listen, watch, be alert, with a strong sense of inner energy. Receive supposed impressions, weigh, interpret, decide, act.

Second Régime: *In Improved Conditions.* Similarly, proceed to create out of present imagined conditions new and improved conditions. Apply the régimes.

Third Régime: *In Foreign Conditions.* In like manner, imagine some event or circumstance foreign to your present occupation. Apply the régimes.

Fourth Régime: *In Improved Possibilities.* With the same condition proceed to think out improvement by energetic alertness in possibilities and methods.

All this may have a visionary appearance and seem difficult, but it is simply what you are doing naturally and more or less constantly, without knowing the fact in your actual life. The work here suggested systematizes for practice and perfection your incidental attempts in the same direction. Alertness is not common enough, and for larger values it needs training, development and a better understanding.

Only time and patience will test the value of these

régimes, but you are assured that such value will certainly appear if you are determined upon magnetic success.

The present principles are also applicable to personal contact.

III. Practice-Régimes in Actual Life: Persons.

First Régime: *In Magnetic Attitude.* In all contact with acquaintances or strangers, maintain the inner sense of energy and the magnetic purpose, assume a negative attitude toward unwelcome influences, be open to all agreeable impressions, and sustain intense alertness for detection of motives, thoughts and purposes. Weigh, interpret, decide, act, confidently and vigorously.

Second Régime: *In Intuition.* In all personal contact with others, endeavor more and more to recognize impressions which ordinarily escape your attention.

Third Régime: *In Action.* Always act vigorously and confidently in accordance with your best interpretation of impressions received, but in that manner only which promises to secure your goal.

Observations: 1. If impressions indicate indifference, proceed to win friendship. If you return actual indifference, you are not magnetic.

2. If the impressions indicate friendly opposition,

proceed to reverse the attitude. If you depreciate the value of that reversal, you are not greatly magnetic.

3. If the impressions indicate enmity, your magnetic task is to ignore the impressions and disarm the feeling.

4. As a living battery you are handling etheric vibrations for the purpose of achieving success with other people. Never, therefore, sacrifice your goal to present impulse. A friend counts for more than an enemy, even as an experiment or an incident, and a final victory for more than a thousand present gratifications.

5. It is always understood, however, that nothing should stand before personal honor. There is no true magnetism in dishonorable personal contact. Honor climaxes magnetic success. *Honor is the only word in any language which exactly covers the full meaning of religion.* With Aristotle it was Large-Mindedness.

6. Finally, it is not magnetic to oppose another's thought-waves by direct assault of counter waves, unless emotion waves and moral waves are mutually harmonious.

Fourth Régime: *In Watchfulness.* Without cultivating low suspicion — which is poison to all magnetism — maintain self-confident alertness toward those whom you believe to be hostile, for the

purpose of "sensing" their feelings and intentions in regard to your interests. Your watchfulness should be inner, psychic, and without nervousness, fear or detective suspiciousness, yet, nevertheless, keen, steady and non-committal. The attitude may be expressed in these words: *"I neither fear you nor betray myself, nor am I meanly sensitive; but I am determined to know you and to permit you no advantage."*

Fifth Régime: *In Agreeableness.* Be always alert to do and to say the agreeable thing. Will to transmit attractive vibrations.

Sixth Régime: *In Psychic Economy.* In all action and conversation reduce expenditure of etheric force to its lowest degree consistent with full vitality. Avoid unnecessary movements. Eliminate verbiage and undue frankness. Wear the magnetic mask.

IV. Practice-Régimes in Imaginary Life: Persons.

General Régime: *Imaginary Review Application.* In order to acquire the full benefit of the above principles, you are invited to imagine, for the period of one month, and once each day, a suppositious personal meeting or transaction, and, with a sense of strong internal energy and with great alertness, to apply to each case the régimes of this chapter as though engaged in actual life.

Thus, first day, imaginary personal contact; the above régimes applied, 1, 2, 3, 4, 5, 6.

Second day, a new imaginary personal contact; régimes 1, 2, 3, 4, 5, 6 applied. And so on, to the end of the month.

A single month may be devoted to the work of this lesson, but the next lesson should not be taken up until it is mastered. Magnetism is a growth. If you are determined to develop the highest magnetism, you will study the directions until you can observe them automatically, you will carry the principles involved into actual life, and you will fortify against unforeseen contingencies by practising the imaginary exercises as diligently and energetically as if engaged in concrete experience.

Napoleon had his battles fought out in his mind before armies assembled on the field.

The fact is, experience never exactly duplicates. You are not prepared for new contingencies because they are new. The imaginary exercises here suggested will prepare for the unexpected by training alertness, dexterity, self-control and decision, and thus ultimately assist you in bringing conditions around to your desires and in modifying personal influences.

Fidelity.

Be it God or Workman-Sun who toils
    For all that is through endless ages,
Life slow unwinds its spiral coils
    From dust of stars to psychic stages,
And, shot with one huge law of service, rears
The Empire Cosmic of eternal years.

That grim Fidelity which builds
    A Universe in boundless spaces,
Fashions a bee, the lily gilds,
    And grows i' the soul deific graces.
Who with it swings achieves the monarch's might:
All things are his by predetermined right.

— The Author.

THE SEVENTH LESSON — Magnetic Fidelity.

The magnet-curves of life and thought
Nor rob nor yield;
Incarnate thou the law, "I ought:"
Thou shalt a sceptre wield.
— THE AUTHOR.

PRINCIPLE — *To-day's fidelity vibrates the ether of to-morrow.*

FIDELITY is revealed in two varieties, the non-magnetic and the magnetic — that of the slave and that of the ambitious freeman.

Let us look to the animal kingdom for illustrations. The ox does faithfully his master's bidding; no more, no less. His is non-magnetic fidelity. The dog also does his master's bidding, and he frequently anticipates the man's desires: he serves with eagerness and is eager to serve. His fidelity is intensely magnetic. The man *values* his ox but *loves* his dog. The ox eats the master's hay and the dog licks the master's hand.

Reciprocity expresses a philosophy. The ox puts his utmost strength into his work, but excites little, if any, admiration. The horse throws himself against

his collar and joins his ambition with that of his owner. Every spectator is now an admirer.

No animal is so magnetic as the dog because his service expresses mutuality of attraction. If he could be promoted, we should long since have made *him*, not the lion, king of beasts.

Analysis of Fidelity.

Item 1. It is of prime importance to know that fidelity is something more than doing a man's best as measured by crude results; *it is also the way in which the man does it.*

Let success be what it is, *magnetic* success has an added something.

Item 2. *The quality of fidelity counts for more than the quantity.* If the quality is first-class — that is, the manner of it — the man surely comes to discover that he can do better.

Item 3. That discovery is also made by others.

Here is all the difference between sheer will-power and inspired power of will.

Item 4. This vital quality indicates strong inner psychic energy. An aroused soul has gone into its work.

Item 5. That psychic energy vibrates the man, vibrates surrounding space, and induces a response in others which they enjoy.

ITEM 6. The feeling of responsive admiration is enjoyable. Any enjoyment which you can give another attracts him to yourself.

People say: "I love to see a pair of Clyde horses take hold of a load." The spectacle is agreeable because it is admirable. The admiration is a response to psychic energy in the team vibrating the intervening ether. The wills of the team are a pair of batteries; the spectator's brain is a receiving instrument; the feeling of admiration is evidence of transmitted force. The mere haul does not count for much. It is the quality of the effort that inspires. You wish to purchase those animals.

Application: Let us apply this kingly law.

Two men work side by side for one master. They are equally skilled, they turn out equal amounts of equally good work per day, and they are alike punctual, steady, courteous, industrious. One of them wins promotion, the other remains where he is. One becomes a master, the other continues a servant.

The unsuccessful man calls it "luck."

The second man, perhaps, declares that "he just 'stuck to business' and 'hustled' till his chance came."

This book teaches that success is never a matter of "luck."

It also affirms that "sticking to it" and "hustling around" do not alone explain success.

The Secret of Fidelity: We now discover the main hidden things.

1. All things are governed by law.

2. One of the primary laws of success is that it follows fidelity.

3. The main element in magnetic fidelity is psychic intensity.

4. The difference between the two men supposed above lies in the internal *controlled* energy of the one and the want of this factor in the other.

Example: Here are two muscular mechanisms put to a task. Just enough muscle will accomplish the thing. Fire within it the psychic energy, and the thing done is another result.

You should become absolutely saturated with the truth here stated.

Outcome: Somebody feels this superior quality and admires the work without understanding the secret. The man acquires a little fame: he has unconsciously sent out around him very subtle etheric vibrations which are felt by others. The employer comes somehow to feel a liking for his workman. He also admires this distinctive quality and enjoys the feeling excited thereby. He thinks he believes that the man will serve him better in a higher position. Promotion follows. After a time the man begins himself to recognize the quality of his own

effort. It is the birth of mastery. He acquires self-confidence. He sets up an establishment of his own. He has achieved the consciousness, "I am power."

Let us understand. Muscles induce no etheric vibrations of value. Nerve-energy alone does this. Nerves are probably conductors of electricity. Their energy is the outcome of vital forces, whose quality depends upon the sum-total of the psychic individual. The exercise of nerve-energy follows action of will. The quality of nerve-action is not an expression of will, but of the inner something which characterizes its owner. Yet the will starts the nerve-energy into action. If the owner of nerves and will is superior, he reveals that fact in the characteristic quality, not always of his work-*product*, but invariably of his work-*effort*, or work-*action*.

Employers always suppose that they hire people for the sake of gain. This is not necessarily the chief factor. You are invited to confront the following proposition:

What the world seeks is the greatest output of service *plus the best quality of psychic value in its rendering*. When this plus-quality is discovered, the conviction arises that the servant would enhance results in a superior position. The conviction is simply the response of self-interest to the sense of admiration for the quality of action displayed. Even

if it be a case of pure benevolence, the secret of advancement is the same. Magnetic fidelity has vibrated the "ether of to-morrow."

Régimes for Fidelity.

First Régime: *In best Work.* In everything you do, strive for your absolute best. This rule has the look of the commonplace. As a matter of fact, it is very rarely realized. The ensuing sentences will uncover some of its difficulties. Your usual work, let us say, is —

Non-personal. It does not necessarily or continuously involve immediate relations with another person. Examples: sweeping, sewing, cooking, iron-working, wood-carving, weaving, book-keeping, and the like.

In this line of work, your fidelity exhibits itself in the finest possible output of hand and brain without personal relations as a chief factor. But you will see in a moment how superb the task is. Again, your work is —

Personal. This involves immediate personal contact with others. Examples: the work of the clerk, the conductor, the lawyer, the physician, the reporter, the pastor.

Your best is now the most magnetic attitude you can maintain in all dealings with others.

Magnetic Fidelity

The difficulty of achieving one's best will readily appear from the following tables:

Table One — Your best in non-personal work. This involves:

1. Your utmost *sustained interest;*
2. Your finest *improving skill;*
3. Your *required* muscular and nervous *action;*
4. Your utmost effort for *finish* and *perfection;*
5. Your deepest intensity of *internal energy;*
6. Your most economical *use of time* involved;
7. Your *magnetism* conveyed into the product.

The result is nothing more than fidelity. Such work is magnetic. That kind of fidelity will certainly vibrate the "ether of to-morrow." You are sending out ether-movements ahead. When you arrive at the distant scene, they will react magnetically for your success.

Table Two — Your best in personal relations. This involves:

1. Your utmost sustained *interest in persons;*
2. Your finest *improving skill* in personal dealings;
3. Your most *satisfying* and *benefiting action;*
4. Your utmost effort for *perfection* in *agreements* and fulfillments;
5. Your deepest intensity of *internal energy;*
6. Your most economical *use of time;*

7. Your completest inner *attitude of attraction;*
8. Your total *freedom* from *criticism,* unjust in thought or word;
9. Your profoundest and wholly obeyed *sense of honor;*
10. Your entirely enlisted *magnetic will.*

The result, again, is nothing more than magnetic fidelity.

You are invited to make these magnetic elements of success permanent factors in your practice of fidelity.

In applying them to practical concerns, keep always in mind the firm faith that you are acquiring the highest magnetism. For practical suggestions in this régime let us examine a few pertinent examples.

Example in non-personal work: You are engaged in making some desired article. During all this work maintain in the background of thought and action a feeling as follows: *"I am conscious of the magnetic attitude in what I am now doing. I am intensely aware of the magnetic sense in eyes, hands — every part of the body. Magnetism is flowing into the product of my labor. I am putting my absolute self into this work."*

It is not enough to catch the idea here involved; the principle, the reality, should be thoroughly absorbed and made an actual fact in your life. It will then

create in you the spirit of masterhood. It cannot fail.

Example in personal work: In all dealings with others maintain at the background of thought and action a similar feeling as follows: *"I am conscious of the magnetic attitude in this transaction. I am intensely aware of the magnetic sense in eyes, lips, hands —every part of the body. A perfect magnetism is flowing into my relations with this person (these persons). I am putting my absolute self into present conduct. I shall certainly win."*

The acquisition of this magnetic consciousness will require time and patient preseverance, but in the end it will bring you the most gratifying results. You will achieve a permanent magnetic character the action of which will be as automatic as its triumphs are surprising.

Second Régime: *For Improvement.* This means the improvement of your capacity through existing conditions of best work. Example: You are manufacturing some article. Devise some new scheme in machinery or tools or the present situation by which, doing your best as previously directed, you can accomplish more and finer work.

In improvement the order of steps is —

(*a*) Perception of need; (*b*) Desire made alert by will; (*c*) Discovery; (*d*) Confident and energetic action.

On achievement, the method is immediately repeated.

Lifeless fidelity "puts up" with conditions. Magnetic fidelity puts conditions up.

If you are indifferent, if you believe you are doing well enough as it is, you are doomed to mediocrity.

THIRD RÉGIME: *For Magnetic Energy.* Always maintain an inner sense of controlled energy.

You see people whose action is "hustle" and bustle and "fuss-and-feathers." They possess sufficient energy, but it is external, not inner; squandered, not controlled. They achieve, perhaps, but not magnetically; hence, not up to their possible best.

You see others who proceed to do things, quietly, according to demands, certainly, efficiently. You dodge the one class; you observe the other. They possess great stores of energy, but it does not waste; it is controlled; it never exhausts. This is magnetic energy.

The most perfect exhibition of intensity that is now known to man, and the finest illustration of internal energy yet discovered, is seen in what is called radioactivity.

Radium throws out from itself particles at the rate of —*a*–particles 12,000, and *b*–particles 170,000 miles per second. These particles are so small that the atoms of science are huge bulks in comparison. Such

activity seems to be an essential property of several newly-discovered forms of matter.

Your inner self is capable also of setting up intense etheric and molecular activity. If controlled and held under restraint for use, the more intense such internal energy the better. You are invited to employ your "radio-activity" for the energizing of fidelity. Make it also a power in pursuing the next régime.

Fourth Régime: *For Magnetic Thought.* It is modern scientific advice to treat yourself as a live hypothesis.

Every magnetic person is a live hypothesis to himself. Every successful person treats himself *as* a successful person, and his business or profession as certain of success.

In discussing the success-elements, hopefulness and courage, the etheric value of this affirmation will appear. At the present time it means that your acquisition of magnetic fidelity is to be treated as a live hypothesis.

This is the lesson of practical life, and the following is in entire conformity therewith: cultivate the habit of maintaining the thought, "*I am certainly acquiring magnetic power.*"

Fifth Régime: *Courtesy in Fidelity.* Observe invariably the attitude of politeness. However mag-

netic your work-action may be, however truly you win admiration, you destroy its full effect by neglecting the fine essence of courtesy. If politeness is sincere, it induces vibrations which, combined with those that inspire admiration, produce a doubly agreeable effect. The combination is so strong that few brains can nullify the etheric impulse.

Sixth Régime: *Alertness in Fidelity.* Maintain the attitude of magnetic alertness in endeavoring to realize the utmost demands of fidelity. Personal relations may otherwise go wholly astray. In doing your best with others, it is necessary to understand them, to perceive their feelings, purposes, interests; and these things you will oftentimes be compelled to "sense" by intuition rather than by any external sign.

At this point your undivided attention is requested. There are certain things which magnetic fidelity can never afford (they indicate permanent diamond rules of conduct):

To ignore any person with whom it deals;

To entertain indifference toward any such;

To suffer prolonged opposition without effort to win over;

To neglect any degree of enmity as not worth overcoming;

To permit prejudice to overrule reason;

To gratify impulse at the cost of self-interest;

To minify itself because of personal dislikes;

To forget itself under any circumstance.

Observe! That all the matters referred to strike into the very heart of faults insuring failure — into the very essence of virtues creating success. The list of things banned by magnetism indicate absolutely indispensable diamond rules for contrary conduct. *Observe!*

Magnetic fidelity is self-interest regardful of other-interest. It therefore does not look upon people as tools of success, but as coöperatives in life. It does not seek to use people, but strives to win them through service inspiring agreeable admiration. The ether-waves of magnetic fidelity bring values to the door, and crave admission because they are desirable values. The effect is not an assault; it is an attraction. "All the world loves a faithful lover."

TREAT YOURSELF AS A LIVE AND A SURELY SUCCESSFUL PROPOSITION.

I Am Resolved.

I am resolved! There shall be no hesitant reservation,
No argument petty for impulse,
No beggarly pardon of weakness,
But the will set hard, unalterably stern.

I will render full measure to man
In the hour of justified claim;
I will yield as a great soul can
In Honor's name.

I will brother the whole round world
For the cool quick passion of blood;
I will honor all flags unfurled
On Honor's flood.

I will garland the little child;
I will hearten the man who fails;
I will stoop to the soul reviled —
If Honor hails.

In the splendor of sun-burst sphered —
Light-flower in globe of light —
I will place woman, loved, revered,
All Honor-white.

I will reckon my soul too great
For the lust of self or shame;
I will covet but one last fate —
An honored name.

I will hark to the Voice that calls
From the deeps of the cavern sky:
I will build me a life with walls
God's Honor high.

— The Author.

THE EIGHTH LESSON — The Tone-Power of Honor.

The clear, dynamic lines of fate
To Honor run.
Swings every soul to best estate
If this be won.

— THE AUTHOR.

PRINCIPLE—*Honor intensifies every magnetic movement.*

PERSONAL HONOR is magnetic. That the magnetic power of honor may be inspiringly understood, it is necessary to repeat certain foregoing statements of fact, and to add others not yet discovered.

The universal ether in which we exist is invisible, elastic, subject to strain and relaxation, and constantly and enormously active; that is to say, its "particle-forms" incessantly vibrate against each other back and forth, or contract and expand, thus producing, by impact, wave-movements or undulations of vastly varying lengths and intensities.

Remembering that every material existence is pervaded by this universal suppositious "substance," which obtains in every part of the human body, finer in its nature than the smallest particle of the

smallest cell visible under the microscope, and that within the body also the ether is in a state of unceasing vibration, we are now ready to see that a large proportion of physical and mental activities should involve *etheric reactions to external stimulation* — the word "external" here meaning anything not located in the mind.

Let us make this statement sufficiently clear.

Etheric Will-Products and Honor.

The mind inhabits the whole body.

Its chief seat of conscious activity, however, is the brain.

Physical and mental action are largely due to external stimuli. This is obviously true of all action involving the senses, which furnish, in part, at least, the raw material of thought. We see, hear, feel, smell, taste, because of external stimulation, and in every case the organs of sense are affected by material vibrations and induce wave-impulses which proceed in the appropriate nerves to the brain and are there received and interpreted by the self in some activity of the mind. It is thus evident that a large part of mental activity is caused by external stimulation.

But there still remains an important fact: that the self originates a very considerable action in mind

which is independent of immediately operative external stimuli.

We have, then, attention: In writing this book, the author had but to hold the mind attentive to any section or topic to induce thought. He has known thought to appear so freely, so spontaneously, so unfamiliarly, as to give rise to the feeling that some unseen intelligence stood by his side dictating its own mental processes.

Of course that feeling was not necessarily true. For the supposition would suggest a third intelligence dictating to the second, and this a fourth, and so on. Still, there are those who insist that this book is a product of unseen inspiration.

Be that as it may, the illustration is given simply to show that the self must possess power for some action in mind independent of physical stimulation.

Attention seems to tense the brain atoms and arrange and rearrange them until the interpreted results are reported in consciousness. However, some of these results are reported in the subconscious mind alone.

Thereafter, all is reaction. The nerves react, for example; then the muscles are stimulated and react, and we write, speak, act, accordingly.

The will orders attention; it can not control imme-

diately resulting atomic changes, but it may control muscular reaction and much of nervous reaction.

The will is commander-in-chief, directly of voluntary attention, indirectly of involuntary attention.

Without the will, attention flits; everything is uncontrolled reaction; there is no persistence.

The will, then, inducing mental action, may originate vibrations in the ether pervading every part of the body. The will also may largely receive or reject, modify or nullify incoming vibrations, by inducing the appropriate attitude of mind in the brain. In a certain way, of course, the will may control the action of the senses.

And we have, again, ethical attention: The value of the will depends upon its character. It is *wrong will* when it acts contrary to the design of its existence. It is a *right will* when it acts in conformity with that design.

The design of the will's existence is evidently the *complete development of the individual.* This results only from obedience to law.

A right will may be weak or strong, but it always *intends* ethically.

An ethical intention is one that makes for a self-interest which is consistent with other-interest. This is the whole of morality and religion.

A right will must be capable, in the nature of things, of the greatest strength.

The reason is this: The Universal System in which we live is self-preservative. We cannot conceive of it as naturally self-destructive. A self-preservative System must be harmonious, or its inherent tendency must be toward harmony within itself.

Perfect harmony means a perfect equilibrium among otherwise conflicting forces. In order to secure this equilibrium, the System has implanted in every living organism what we call the instinct of self-interest. Self-interest is self-realization at its best.

But the System has also, and for the same end, brought forward the safeguard of non-selfishness. If not so safeguarded, self-interest, absorbed in self, becomes selfishness, which is simply self-interest at war with other-interest. Two or more individuals, disregarding other-interest in efforts toward self-realization, — which is the goal of self-interest, — conflict with and defeat one another's self-realization; for to realize self is to come to one's own, and no more, and selfishness, claiming more than its own, robs self-interest and gets less than its own.

The System, therefore, sets other-interest over against self-interest in its effort to maintain continual

equilibrium, the very basis of development, in the midst of the progressive struggle for self-realization.

The System is only satisfied in self-realization, and is so constituted that this can alone result from the maintained balance of self-realization with other-realization. The Golden Rule is the profoundest law of the Universe.

True self-interest not only concedes other-interest, but seeks to assist other-interest.

No existence can be at its best — realize itself exhaustively — at the slightest real sacrifice of any other existence. Of course this is a long law. The individual below moral intelligence may apparently contradict it for a time, but in the long run the inevitable reaction sets in and extinction occurs. The fittest survives merely and always because it has not ruined environment. When the selfish individual sacrifices to himself his entire surrounding, he has destroyed the source of his existence.

In order to make these laws good, the System has ordained that, in the ultimate progress, the strongest will shall be the right will. So only can final self-preservative harmony be attained. The right will *intends*, and will at some time secure, best self-interest consistent with best other-interest. Otherwise the Universe would be a suicide. We call this ethics. But ethics is the very life of natural law.

Let us understand that in Nature nothing is either immoral or non-moral.

We now return to the subject of this lesson.

The magnetic success-element, honor, is merely the general output of the right will. The right will always *intends* self-interest consistent with other-interest. If it is cultivated, it becomes mighty.

We observe several results that follow:

First. The etheric vibrations within the brain and body become more intense, because they are internally harmonious, not confused or nullified, and are direct in action.

Second. The inner etheric vibrations healthfully stimulate all the functions of body and mind.

Third. The intense etheric vibrations "move" off into space and impinge upon and influence other persons as external stimuli.

Fourth. The originated thoughts and purposes of the individual deriving their *character* from the ethical *intention* of the will, they are relatively stronger and are free from the weakening effects of counter impulses and etheric confusion. The whole force of the individual is present. The three preceding results are conserved to their utmost.

Fifth. The etheric wave-movements indicated are continuous, without break, and incessant, always following one another. Impinging upon other brains

without cessation, they produce in the long run the strongest possible impression.

Sixth. Ultimately, but to some degree depending upon the character of the minds affected, other brains are compelled to respond favorably to these impressions. They become conscious, sooner or later, of the impressions and their meaning, and, as the general effect is agreeable, the response is favorable. The right will is, therefore, attractive. It is magnetic.

The reason, more specifically stated, is as follows: Each individual desires to secure at least his own interest. He may be selfish, but his selfishness includes, in his own thought, his self-interest. The evil of selfishness is not that it seeks too much absolutely, but that it seeks too much relatively. The other-mind, whether selfish or no, recognizes this evil in its fellows. When it perceives the right will, — intention to secure self-interest and no more, and to assist the other-interest, — it discovers the legitimate force of development, freed from antagonism and acting favorably to its own self-interest. That discovery is agreeable, and it therefore attracts to the owner of the right will. Even if the feeling of attraction is refused, it is necessarily and infallibly felt. In the long run of life, this feeling sways the people you meet.

We have, thirdly, certain important axioms:

1. Honor is the right will in action.

2. The right will seeks self-interest consistent with other-interest.

3. It is, therefore, straightforward.

4. The right will-impulse is necessarily strongest, most harmonious and most persistent.

5. The right will, when perceived, invariably (in the long run) produces the deepest and most permanent impressions upon other minds.

6. The right will, therefore, secures in the long run the most agreeable emotions in other minds, and hence the greatest feeling of attraction.

7. The right will inevitably in the long run induces the most favorable responses in others.

8. The right will ultimately enforces obedience.

These axiomatic statements cannot be destroyed by individual exceptions.

Every one of them is opposed and negatived by the vibrations of deception, dishonor or selfishness in your life.

We have, finally, the magnetic elements of honor: The magnetic values of honor are not, however, confined to its effects upon other minds. Honor is enormously effective to selfhood. Its values to self are seen in part below:

Honor-vibrations banish *fear.*

Honor-vibrations banish *worry.*
Honor-vibrations banish *confusion.*
Honor-vibrations banish *misunderstanding.*
Honor-vibrations banish *self-distrust.*
Honor-vibrations minimize *personal weakness.*
Honor-vibrations banish *suspicion.*
Honor-vibrations inspire *courage.*
Honor-vibrations develop *self-confidence.*
Honor-vibrations inspire *hope.*
Honor-vibrations intensify *personal energy.*
Honor-vibrations beget *inner peace.*
Honor-vibrations *tone up the body.*
Honor-vibrations *stimulate the mind.*
Honor-vibrations *control the subconscious self.*
Honor-vibrations culture *psychic powers.*
Honor-vibrations create *faith in others.*
Honor-vibrations induce *confidence in the System.*
Honor-vibrations develop *personal freedom.*

The free man — if he is absolutely and rightly free — is a god.

These enormously magnetic values attract humanity.

We are now prepared for the

Magnetic Régimes of Honor.

First — *The Régime of the Axioms.* You are invited to penetrate into the full meaning of the axioms

of the right will, by adopting each statement as the thought-subject for at least one day. Think of it; repeat it; believe it; act it. Commit the list to memory, and frequently refer to it.

SECOND — *The Régime of the Honor-Vibrations.* Having passed the first régime, you should proceed in like manner to companion for one day with each of the sentences that declare the values of honor. In other words, you are invited to treat yourself by auto-suggestion for twenty-nine days. This will not interfere with any duty and will occupy no time otherwise demanded. But the work will surely carry you a long way toward magnetic power. If you are in earnest, you will follow instructions; and if you put the teachings of this book into your life, you will discover astonishing results.

THIRD — *The Régime of Determined Honor.* You are requested, at the close of every meal, to repeat, mentally, with intense conviction and solemnity, this prayer of dedication: "*I give to thee, O Universe of dazzling whiteness, the unreserved allegiance of absolute personal honor.*" Do it! Do it!

FOURTH — *The Régime of Personal Dignity.* It is suggested that, by thought and action, you cultivate an all-pervading feeling of personal dignity. This does not signify egotism, posing, superciliousness or unapproachable hauteur. It may be indicated in

the following sentence: "*I, even I, am above stooping, in any degree, to the little, the low, the unworthy, the dishonorable, under any circumstance or any provocation whatsoever.*" Such an attitude is evidently wholly consistent with all the magnetic virtues, and, when covered by the grace of courtesy, is irresistibly magnetic. Remember it!

FIFTH — *The Régime of Fidelity to Self.* In all things, making sure that the right will is clean and dominant, *be, think, act, with absolute freedom;* that is, absolute fidelity to instincts, powers, convictions of self, so far as that freedom is consistent with the clearly-defined self-interest of others, *and no farther.* It is urged that you resolve now to make this a permanent régime. In observing it you will commit many mistakes, but they will be the cheapest of your life. Perhaps no other single element could so fully develop the great magnetic power of honor as this rule of untrammeled but considerate personal freedom. It is eminently worth all the loyalty of your life. It will make of you a mighty dynamic battery of magnetic vibrations. Be a free reason-soul!

SIXTH — *The Régime of Fidelity to Other-Interests.* In all things, making sure that the right will is clean and dominant, you should exist, feel, think, will, act, with absolute fidelity to the clearly-defined best self-interest of all men.

A slight analysis of this régime will suggest both its steps and its importance.

To carry out the régime, you are urged to become—

1. *Open* to evidences of other-interest;
2. *Candid* in considering them;
3. *Sympathetic* with conditions differing from your own;
4. *Self-controlled* in your attitude toward all;
5. *Unswayed* by any prejudice;
6. Able to "*put yourself in other shoes;*"
7. Unflinchingly *true* to your best conclusions;
8. *Faithful* to all your agreements;
9. *Responsive* to all legitimate relations;
10. *Tireless* in maintaining this régime.

You will also need to apply these rules of fidelity, as follows: To the child — to the parent — to the wife — to the husband — to relatives — to neighbors — to the town — to employers — to employees — to business competitors — to fellow-workmen — to other trades — to professions — to all in your social class — to superior classes — to classes inferior — to friends — to acquaintances — to strangers — to enemies — to guests — to hosts — to temporary associates — to members of your organizations — to other organizations — to non-members — to your party — to other parties — to your state — to other states — to the nation — to all nations — to people

of your language — to those of other languages — to your nationality — to other nationalities — to the whole human race — to the living — to the yet-unborn — to other men's gods — to your God. The applications are enormously magnetic.

The magnetic power of these régimes is only limited by your endowments, your capacity for persistent application, and the element of time. We can not transcend our endowments, but we can discover them, and for this, time is given.

SEVENTH — *The Régime of Honor-Consciousness.* It is now suggested that you endeavor to acquire the permanent *mental affirmation* of honor. This can be done by declaring frequently until the statement is grounded in the subconscious mind, "*I am throned in honor; I will never abdicate. I am the power of honor. I am the honor of unsullied power.*"

EIGHTH — *The Régime of the Radiant Center.* We now advance what is perhaps the Supreme Law — the Law of laws — of the Universe: *The Universal Forces tend always to a center. Every existence which strives to fulfil its peculiar laws, and every intelligence which seeks to do this and thus to honor all other intelligences, finds a point which is for it that center — the receiving station of unlimited power according to capacity.* Observe it!

In the natural world all things, under normal conditions, move toward some center of attraction.

This tendency is an effort to realize the ultimate possibilities of primal matter. Chaos is countless, undirected, hence conflicting, streamings-out. Development is ingathering of essential powers, although unfolding of expression. The nature of a thing can only be expressed as it is concentrated. A mob is chaos; an army is the mob compacted, controlled, having many subsidiary centers and one central commanding point. The latter condition expresses the possibilities of the former.

Evolution is expression of primal matter by countless centerings.

All natural movements climax in mind. The supreme center of the psychic realm is the right will. The individual psychic life finds its center — its point of all-advantage — when it harmonizes with the Universal Psychic Life, — that is, when the right will of the former is one with the right will of the latter.

It is then at equilibrium — not at rest, but harmoniously growing — with all things.

Hence the Universal Forces are wholly at its disposal, according to individual capacity.

But we must remember that the limit of capacity, so often mentioned in this book, is not to be taken

as a discouragement. No man knows what his limits are, and we always have the tendency of evolution for our inspiration. Evolution moves forward, in the long run, and thus the limits apparent in individual life are transcended here and there, otherwise we should discover no progress. Hence, you may legitimately think of yourself as one whose capacity will enlarge with rightly conducted efforts: many an one has unfolded powers never dreamed of either by himself or by others. "Let us recall the case of the Evening Primrose which Professor Hugo DeVries found as an escape in a potato field at Hilversum in Holland. Its chief interest was its changefulness; it was, so to speak, frolicking in its freedom; it was in a variable mood." It showed, along with all sorts of variations, and forward and backward tendencies, "what could hardly be otherwise described than as new species in the making. From this stock, DeVries obtained in a short time half a dozen or more distinct varieties or elementary species, breeding true generation after generation. In short, he was fortunate enough to have found a plant in process of rapid evolution."

And so, in the realm of mind and personality, the limits of natural endowment are subject to no arbitrary law of fixation which never a human can pass. Rather, always have we the ideal of bettering our

ancestors and of discovering in ourselves newer and finer powers. Culture in Success-Magnetism must surely tend to such improvement of the individual.

You find magnetic power only as you seek development, and as you strive for this you approach your central point in the Universe. Nothing is more certain or more encouraging than this law.

You are invited to search for examples of the truth of the law.

You are invited to search for illustrations of its fulfilment.

You are invited to become thoroughly saturated with its inspiration, and to apply it to your career.

If you will make the above régimes permanent in your life, into you, as such a radiant center, will pour the Universal Forces without limit other than that of your fundamental nature.

You should read this lesson one hundred times.

Hope.

Hope is the mother of us all,
Dying to bring forth hope.
Hope is a lure which never realizes,
For, in the hour of attainment,
Lo, springs anticipation new
That robs good hope,
Yet robes good hope,
To-morrow and to-morrow and to-morrow.

And this is the diff'rence 'twixt despair and hope:
The one sobs till the tear sinks in the arid voice,
Falling down the long slope of death
While the words die in pulseless silence,
"To-morrow! and *to-morrow!* and to-morrow!"
The other shouts in a scale ascending
That runs up the steeps of life and clutches th' impossible,
"*To-morrow!* and TO-MORROW! and TO-MORROW!"

Despair has its midnight ultimate;
Hope rides with music and flying banners
Over the rim of the world,
And behold, a new horizon bounds a better kingdom.
My lovers these, Hope and Courage,
And twins of the Nature of Things.
When Hope embraces, Courage seems it;
When Courage kisses, Hope I call it.
Life were death were either vanished—
Odds to me were either banished—
Death is life if either lingers;
For, while I entertain them,
Despair runs headlong out,
And I hear the song of my lovers in my heart:
"I Am! I am Power!"

—The Author.

THE NINTH LESSON — Magnetic Anticipation.

Count thyself heedless of ill,
Grind as it may the world's will;
Reckon to win through the moil and the din,
Sure of good heart and good will.

Mimic the laughter of hope,
Strenuous, give it full scope;
Thou shall have pain, thou shall have gain,
Climbing Development's Slope.

— THE AUTHOR.

PRINCIPLE — *Hopefulness absorbs the magnetic ether.*

SOME substances are evidently more pervious than others to the ether-movements. Bodies which the ether most freely pervades — that is, with least crowding of its "form-particles" — are the best conductors of etheric vibrations.

Inasmuch as the "particles" or "motion-forms" of the ether are supposed to be perhaps either spherical or ring-like, and to impart impulses to one another by alternate contraction and expansion of their diameters, the direction which the impulses take must depend upon the direction of their origin.

In light waves the "particles" expand and contract, or vibrate, athwart the path of the ray, and the impulse is imparted from "particle" to "particle"

along that path. Theoretically, we may say: arrange in thought a straight line of rubber balls or rings edge to edge; conceive the first ball or ring to be squeezed from above and below; the form is then elongated in the direction of the line, and therefore imparts motion to the next, which contracts along the line, expands athwart and then again elastically returns to its form, but passes beyond and bulges against its next neighbor. Thus a wave-motion is formed, rising and falling athwart the line, and projecting impulses in the direction of the same.

If the body in which the etheric "particle-forms" vibrate, now, in any way interferes with this alternate expansion and contraction, the impulse forward — that is, the wave-motion — is weakened, or prevented, or stopped.

Two sound-waves meet: the result may be silence, a fainter sound, a different tone.

A bundle of ether-waves is passed through a prism: the ray of light is decomposed, and the different etheric vibrations become visible, as red, orange, yellow, green, blue, indigo, violet.

The light-waves fall upon various bodies; some are absorbed, some are reflected — and we have colors in nature.

Some objects are opaque to light-waves; the waves are unable to pass through them. Yet these

objects are all pervaded by the ether. Some quality or condition of matter prevents or stops the light-bearing etheric vibrations.

The Roentgen ray penetrates some bodies opaque to light. Yet by others its ether-movements are resisted.

There are etheric vibrations which cannot be apprehended directly by the human senses.

These facts show that the ether, while permeating all substances, is not always free to exhibit one kind or another of its phenomena.

Hopefulness and Magnetism.

We now discuss the magnetic values of hopefulness.

I. *The values relate, first, to the individual.*

We exist in an ocean of electricity. Electricity may be regarded as mechanical and natural. Call electricity of commerce mechanical, and that of living organisms natural.

The body is a mechanism which it is believed generates and is responsive to natural electricity. No living part of the body is devoid of this etheric action.

It is law that whatever depresses the natural healthy tone of the body, in some way decreases its electrical activity; that is to say, decreases its molecular play and interaction, and, therefore, prevents the free electrical movements of its ether.

Whatever raises the tone restores etheric freedom.

These statements are true of external causes, such as weather, gloomy surroundings, violence; of inner physical conditions, such as disease; and of mental states, such as sorrow, despair, worry, fear, and the like.

Physical depression tends to weaken molecular and etheric interaction; in other words, the electrical origins of the nervous system.

Physical depression also tends to decrease the sensitiveness of the nervous system, particularly the brain. If the first effects are sometimes excitement and hallucinations, the ultimate tendency is "numbness" of the brain.

Physical depression reacts upon the self and weakens its power to originate or receive vigorous etheric impulses.

Mental depression is largely a reaction from unfavorable physical conditions. But it also reacts upon the body, reducing its tone.

The perfectly well man, physically and mentally, is always buoyant and hopeful. He is also prepared to sustain and throw off mental depression.

The man of perfect mental and moral health is always buoyant and hopeful. He also is the better prepared to resist and overcome physical depression.

Perfect health is mental and physical. In this dual health, the self is always optimistic.

Physical health acts as a mental tonic.

Mental health acts as a physical tonic.

If physical causes tend to retard etheric movements of the personality, mental health may raise the tone or restore it. If mental causes tend to retard the etheric vibrations, physical health may, nevertheless, sustain the individual tone.

Much of this counteracting work lies with the will. The power of the will always depends upon the sum-total of the man, but it may depend temporarily upon the nature of disease. Consumption is hopeful; heart-disease is depressed. Other things being equal, hopefulness helps the consumptive toward recovery. In the latter case, the will may combat, to a degree at least, the depressed mental effect.

But the will is powerless in the total absence of hopefulness. When hope dies, the will abdicates.

Let us advance a step farther.

The spirit of hopefulness is natural and it is cultivable. Natural hope may be strengthened, and hope, though not natural, may be built up. The will may develop hope from almost hopeless conditions, if only the man can be made to believe in the success of his efforts.

Depressing physical and mental conditions (within the individual) are thus largely under the control of the hopeful will.

The best cure for most of our depressed states is the resolute will to conquer the conditions, to resist their effects, to throw them out of life, and to culture the spirit of hopefulness at all cost.

In this work, the value of assumption is demonstrated. If, needing the treatment, you will *assume* daily, with all faith and intensity possible, "*I am filled with hope for health — I am even now improved;*" or, "*I am resolved on buoyancy and hopefulness — I am even now mentally uplifted,*" in time, unless you are seriously diseased, you will discover that your assumption has begotten belief, that belief has inspired hope, and that the hope now stands for a fact — great improvement.

II. We now pass to the second field of magnetic values in hope, *that of personal relations.*

The feelings of buoyancy and hopefulness may be expressions of conditions in body and mind; and they may not, because they may exist in spite of such conditions; but they always react in a stimulating way upon physical and mental functions, and thus induce free magnetic impulses in the pervading ether. Hope then, tends to strengthen body and brain. A glimpse of water arouses fresh vitality in one dying from thirst. The hope of employment fires the flagging brain of a despairing writer.

Hope gives electric power to the nervous system

and tenses the brain to alert receptivity for incoming impressions.

That is to say, the hopeful person readily responds to etheric vibrations, and powerfully vibrates his own etheric conditions around him. He is a good receiver and a good transmitter.

As a transmitter, he pulses his feelings and beliefs through the surrounding medium. The influences which proceed from him are strong, continuous and agreeable. As others perceive these influences, partly by visible signs, partly by telepathic means, they are inspired with a like spirit, which is pleasing; and they are therefore attracted.

Hopelessness is naturally repelling; it may attract by arousing pity, and the repulsion may be overcome for various reasons; but a gloomy soul is never magnetic.

The *degree* of attraction induced by hope depends upon the sum-total of character-qualities possessed by its owner. If they coincide with hope in etheric vibrations, the result is an increased attractive power. If they conflict with hope, they weaken the force of attraction.

The *result* of the attraction depends upon the personalities affected. Some respond easily, some with greater difficulty. In other respects mutual repulsion may counteract the attraction.

Lastly, it is to be observed that the tensed brain and toned system of the hopeful person enable him to neutralize and overcome all sorts of impressions or influences issuing from others.

It was not mere fancy which gave hopefulness a place in this book among magnetic qualities. It is one of the greatest of life-tonics.

We now see that hopefulness is eager, assenting, assertive, anticipating. All these attitudes originate strong magnetic movements.

In such a mind-state it is evident that the brain is tense, vibrant, absorbent.

Such a condition is electrically creative and conductive. It is altogether favorable to vital — which employs electric — power.

The condition is one of harmony with the sea of electricity in which we live.

The hopeful person is an etheric invitation to all good influences.

He *wills:* sets in motion new forces.

He *plans:* prepares for new contingencies.

He *believes:* vibrates himself into surroundings.

He *toils:* multiplies himself into his world.

He thus *attracts others* to himself. He wins a measure of the success for which he was endowed. He cannot pass his limits, but he can find them.

These results are familiar. But there is an occult phase which is also and equally true:

Unyielding hopefulness attracts, from the air, from the soil, from the sun, from the human world, from the universal ether, from the White and Good-souled Universe, — other things being fairly equal, — a thousand benevolent influences which cannot be traced to ordinary means. The attitude draws on the nature of things. Multitudes are to-day attesting the fact. Read that again! Saturate yourself with the spirit of this paragraph!

Let us give the will a larger opportunity in life. This book holds that any and all of the magnetic qualities of success may be invoked, cultivated, established, by persistent and intelligent effort of the will.

It is your privilege not only to be hopeful under favorable conditions, but, as well, to create hope under the direst circumstances. That is a strong statement, but it is verified somewhere every day.

Primarily, to one who is devoid of the spirit, its cultivation is a sheer function of arbitrary will-power. Next, let us add that the method given below is psychologically scientific. If you are lacking in hopefulness, you can build up the power. You should resolve; you should try to believe; then you should follow daily for months the directions now given.

RÉGIMES IN THE BUILDING OF HOPEFULNESS.

FIRST — *Régime of Psychic Buoyancy.* You are invited to devote five minutes of every morning to the quiet, intensely energetic and believing assertion made in the depths of the soul: "*I now belong to the successful class. I am a success.*"

The statement should be repeated, slowly, deliberately, again and again, until you feel yourself ready for achievement.

You are, moreover, urged resolutely to ignore every contrary suggestion or conviction. Do not argue *against* appearances, but welcome every favorable thought.

Do not try to believe what you say. Wilfully assume that you do believe.

Repeat the affirmation during the day, whatever your occupation, regardless of conditions.

One month may be sufficient, or you may need to observe the régime many weeks; but ultimately you will find yourself possessed of a new spirit.

SECOND — *Régime of Deep Breathing.* Full, slow and thoughtful breathing should precede, accompany and follow the above régime. You should practise breathing a few seconds with a sense of magnetic energy all through the body, as a preparation. Then inhale slowly, mentally repeating the affirmation.

Exhale slowly, repeating the words. Thus for the five minutes.

Repeat the same process during the day, devoting to it one or two minutes.

THIRD — *Régime of Cheerfulness.* You are invited to maintain the spirit of cheerfulness under all conditions. This will magnetize the inner field of hope. It is a difficult achievement, but possible with intelligent persistence. *Take time,* when necessary, to be alone and secure composure. If this is impossible, close the door of feeling to outside influences and declare yourself alone. A little practice will enable you to secure isolation anywhere. Then settle to composure. In this state, summon the spirit of cheerfulness, by mentally affirming, "*I am the essence of good cheer. This present condition of things or this immediate event is a real privilege to experience.*" The author *knows* the power of these affirmations. It can be won. In the meantime, assume the external appearance of perfect buoyancy. Lastly, seek every influence conducive to that spirit.

FOURTH — *Régime of Agreeable Memories.* The past cannot be re-enacted, but its victories may be recalled. In the evening of every day for a month, you should quietly think over your past victories and achievements. Ten minutes will suffice, for you are not to exhaust your entire memory at any one time,

and especially you are not merely to make a list of these items; but you should *think* of one or two in such a way as to become saturated with an agreeable feeling. At the close of the exercise, assert to yourself with great intensity, "*What has been, can be.*"

FIFTH — *Régime of Self-Correction.* When failures persist in thrusting themselves upon your attention, you are urged to assault them vigorously by searching out their causes; then to put the lesson to practical use in changing such causes. Similarly, ruthlessly examine present conduct, and especially those vague feelings which always lurk in your thought that your methods, manners, principles, actions, are not exactly success-compelling. These feelings are often ignored; they are not agreeable, and reformation costs something. But their causes mean failure, and failure discourages hope. The value of your hopefulness depends upon its intelligence, which demands that you candidly admit your mistakes and give them full correction in practical life.

In this review work, it is necessary to maintain the sense of will-energy at its best and to hold fast to the essence of the fourth régime.

SIXTH — *Régime of Self Confidence.* A lack of confidence invariably more or less defeats you. This régime involves: (*a*) the cultivation of the egotistic

consciousness, (*b*) the practice of self-reliance in opinion and in action, and (*c*) the getting used to difficult situations by accepting them and invariably and resolutely doing your best. Here are three steps, each of which may be taken with the following sentences:

1. For Self-Esteem: "*I think well of myself.*" Repeat it. Believe it.

2. For Self-Reliance. "*I stand by my own ability and opinion.*"

3. For Hardiness: "*I never decline a responsibility.*"

SEVENTH — *Régime of the Hope-Quality in Work.* One of the magnetic qualities of work was seen in the lesson on alertness. The hopeful spirit vibrates itself into any action of the man and any product of his effort. In the shoe you make, the farm you cultivate, the law-case you conduct, it is as certain as light that you project a different quality with the spirit of hopefulness from that which you put into it without hope.

The materials which you handle register your psychic qualities.

If you are alert, faithful, energetic, hopeful, your work-product is magnetic. If you are despondent, it is dead in magnetism.

You are seeking success; make it, therefore, a life-long régime to vibrate the quality of hopefulness into the product of your efforts.

In all personal contact, especially, you are urged to infuse the relation and the outcome of the transaction with this magnetic quality.

The specific method may be indicated in the affirmation, to be repeated always when at work, always in personal contact: "*I am sure to succeed right here.*"

Especially avoid any opposite thought. Cease, from this time on, to be negative.

EIGHTH — *Régime of Plan.* Proceed deliberately in making plans, and invariably summon your whole power of hope and confidence in conceiving and executing them. Observe: the quality is as necessary *in the thought* as in the action. You are invited here to pause, and to seek for yourself the reasons underlying this régime. The analysis will surprise you.

Illustration: When you plan in the spirit of hopeful confidence, your mind is stimulated, and you therefore perceive details otherwise unnoticed and embrace greater things in your fore-thinking.

NINTH — *Régime of Improvement.* The goal of these régimes is a larger hope. The present régime has to do with making conditions more favorable. If you "slump" in despair and "let things go," you crystallize all discouraging factors. Whenever life "sets" — like plaster of Paris — it dies. Growing, successful life is plastic, always changing, always

improving. You are now invited to change matters around you with a view to improvement, let us say as follows:

1. Rearrange the furniture in your rooms. Make it look better, serve better. Rearrange your shop-tools. Your books. Your goods. Your machinery. Your business. And so on. Always seek improvement.

2. Endeavor to discover some improvement in your methods. Invent a new device. Hunt up a new idea. Keep life plastic and on the move. Be alert, eager, resolute. Always seek improvement.

3. Proceed thus throughout every department of your life. There is always light ahead to him who wills and hopes.

TENTH — *Régime of the Will-Sense.* A strong feeling of hopefulness implies a sense of energy and activity of will. The spirit of hope may be cultivated by culturing the will-feeling. To this end you are urged:

1. To follow deep-breathing exercises every morning with the sentence, "*I am now mightily determined, and I will this day succeed;*"

2. Resolutely to banish all depression and discouragement by replacing such states with the intensest spirit of wilfulness;

3. To cultivate a vigorous and *wilful* feeling of

hopefulness in your daily outlook and the general thought of your life;

4. To keep out of depressing atmospheres, created by associates or books, and to companion with active, inspiring people and literature, always seeking to develop the sense of energetic hopefulness.

ELEVENTH — *Régime of Good Grooming.* An ill-kept body badly dressed destroys the very conditions of hopefulness. You see people on the street whose walk is determined by attractive clothing. As they are conscious of looking well, they feel well. Their countenances almost invariably indicate hopefulness. If, now, the body is clean and the flesh firm and magnetic, the physical conditions for hope are perfect. The present régime seeks these conditions. Learn the inspiration of a body kept scrupulously clean and magnetically buoyant. So far as is possible and consistent with occupation, clothe a clean body with garments which please yourself. If your work forbids such during the day, the bath and a change before the last meal will re-create the appetite and its owner. You can afford considerable sacrifice for the sake of the clean body and attractive clothing. This régime, sensibly carried out, will act, in conjunction with the preceding, as one of the best tonics to the magnetic quality of hopefulness.

Good grooming manifests, as a general law, in

good work. One who is clean from a sense of enjoyment will be likely to dress as well as his work will permit, and to keep his implements in the best condition. If other things are fairly equal, such an one will carry the habits indicated into his work. This will in itself prove magnetic. But, in addition, the whole reaction of clean work upon the worker will magnetize his own spirit of buoyancy. It will react as a tonic upon the inner self, and thus stimulate a quality and an intensity of etheric vibrations which will telepathically, so to speak, communicate to other persons with attracting power. A filthy body, even if disguised, is anti-magnetic. Aside from the influences of appearance, good grooming is a condition of etheric magnetism.

TREAT YOURSELF AS A LIVE AND A SURELY SUCCESSFUL PROPOSITION.

Superb!

Chameleon Courage takes a thousand hues,
And all are godlike.
Never a phase
But lights the ways
Of the world's tumultuous march:
'T is at once resistant, aggressive,
Retarder, progressive;
Leader of Time—
Splendid, sublime!

Nevertheless, I hail,
Puissant and chief,
That steady hold-up of the soul
Which abides in a dull monotony,
Through a slow ache of life,
With never a drum or a fife,
Never a banner inspiring,
But just of an honest will, accepts all issues
Or good or ill to the seeming,
As a matter of downright fitness
And practical inevitability—
Like a rock at sea,
Save that a soul shines in it
Superb!

—The Author.

THE TENTH LESSON—Courage-Magnetism.

The soul that fears is the soul that 's lost—
Oh, never the fight is done;
But the man who dies on the courage front
Has won.

—THE AUTHOR.

PRINCIPLE— *Through courage the magnetic vibrations persist.*

ALL FEAR, and every allied emotion, is non-magnetic. If you are harassed by fears, you are destined to a long battle for the cure of the fear-disease.* We discuss this lesson through *four great facts in Magnetism.*

In its lowest form, courage is the mere *absence* of fear. This negative condition is seen in the infant who smiles at Indian savages, or in the human imbecile and the animal who do not recognize danger.

In a superior sense, courage is an aggressive principle which overcomes the reign of fear within and the occasion of fear without. The highest form of courage, whether it master the *feeling* of fear or not, is independent of physical conditions, and is always a display of mental or moral characteristics.

* See " The Culture of Courage."

From the standpoint of the magnetic personality, there are four orders of courage which should yield Courage-Magnetism.

1. The courage of *ignorance*, lowest and non-magnetic. It awakens pity, but does not attract.

2. *Physical* courage, next in the scale, magnetic on its own level, and more or less admirable to other levels.

3. *Mental* courage, superior to the last, very magnetic on its own plane, and frequently so to that below and that above, depending upon the receptivity of others for its effect — provided its owner does not discount it by some repellent quality, such as, for example, intellectual arrogance.

4. *Moral* courage, the highest order, enormously magnetic in its own sphere and to a greater or lesser degree to others, unless accompanied by some disagreeable characteristic. Fanaticism may arouse hostility in one generation, but secure honor in the next. We now suggest

I. The First Great Fact in Courage-Magnetism: *The magnetism of courage depends for its character upon the nature of its owner, and for its response upon the nature of those with whom he comes in contact.*

Courage is a feeling—physical, intellectual, moral. In each grade the feeling may have a basis in con-

ditions below it,— as, intellectual feeling with physical basis, or moral feeling with intellectual and physical basis,— but the feeling takes its character from body, mind or moral nature. We now state

II. The Second Great Fact in Courage-Magnetism: *Each kind of courage is magnetic in its influence upon its possessor.*

Whatever your grade of courage, it is a tonic to every function of your being. Therefore, if you lack it in any form, you should cultivate it in that grade, for, though you may never need its outward exercise, it invariably adds tone to your life.

The explanation of the tonic effects of courage is as follows:

First, in relation to physical courage: In a state of courage every cell of the body is active — the nerves are electric, the muscles are ready, the brain is excited, the will is charged with intense impulse. Whatever the cause of this condition, it is one of aroused physical energy, and this energetic state sets the etheric substance of the body into active and harmonic vibrations which affect the entire organism agreeably to the subject. The person's courage magnetizes his soul, and he is now ready for deeds of daring and prowess.

Secondly, in relation to intellectual courage: It is exactly so with the higher grade. The mind now

emphatically excites the nervous organism and the mental character determines the quality of etheric movements, so that the body may be magnetized reflexively and the intellectual functions are always magnetized directly.

We may say that mental courage starts various ether-movements, to some of which the body, or the nervous organism, happens to be "toned;" in the general excitement obtaining within, physical responsiveness is secured by that circumstance (the coincidence of "tone"), and the man of intellect who naturally may be more or less devoid of physical courage, becomes magnetized — inspired — to peculiar exhibitions of body-daring and physical endurance.

But this is not always so. What does invariably occur is the response of mental functions to etheric movements in the brain and nerve-organs. There is a circuit of influence. The mind assumes the courage attitude, this "tones" the brain, and that "tone" or tension reacts as a tonic upon the mind. Thus the individual "inspires" himself. If physical courage is demanded, he may be able to mass exciting influences upon the voluntary centers and compel the needed response. If he can not do so, we have the physically timid intellectual hero.

Thirdly, in relation to moral courage: Here, it is

to be confessed, a higher order of functions is brought into action, a different quality of etheric-movements is induced. The physical organism may be more or less "toned" thereto, and the inner morally-tending effects upon the pervading ether may inspire physical courage. But they also may not do so. That result may have to be secured by massing compelling influences upon voluntary physical centers. In other words, the moral hero may be physically courageous by natural impulse or by compulsion of his will. Similarly, the brain functions that represent intellectual qualities may naturally respond to etheric movements inspired by moral states. But, again, they also may not respond, but may require an exercise of will. Nevertheless, it is always true that a feeling of moral courage magnetizes the moral self, and usually the physical and intellectual self.

It is a long step toward success, now, when one acquires the ability to inspire his own powers.

Preliminary to the Régimes.

In order that the courage-régimes may be the better understood, certain preliminaries will first be suggested:

First. The will is always the prime factor in the culture and use of courage.

Second. The will should have every possible rein-

forcement. You are invited to bring over to the side of the will the greatest strength of desire, the clearest and fairest consideration of motives,—reasons and consequences,—the highest degree of intelligence and moral character.

Third. The will's opponents should be reduced to least effectiveness. You are invited to strive to make circumstances favorable, to weaken antagonizing conditions and to improve environment.

Many will-battles are lost because the will is engaged alone against overwhelming odds. Discouragement inevitably results.

It strengthens rather than weakens will to employ skill, justifiable diplomacy, indirect methods and forces which disorganize opposition, or even win it over.

This is simply stating that the will which may not be adequate to the *direct* assault, may become adequate by prolonging the war and by employing methods which involve less power at any one time. If you succeed, all the will you have has gone into the contest, and you have cultivated both will-power and courage by winning the indirect victories in the meantime. Moreover, you have learned how better to use these factors in practical life.

Fourth. Feelings center in and spring from ideas. The courage-feeling issues from the idea of adequacy,

of being able, and this idea may be made permanent by simply affirming, daily for long, "*I am perfectly equal* (*adequate*) *to anything that may come up in my life.*"

The régimes of courage-culture now follow:

Régimes of Physical Courage.

First Régime: You are urged to maintain a constant assumption that you are courageous.

Second Régime: You should cultivate and preserve an abiding sense of great inner energy.

Third Régime: Always minimize the effects of fear by minimizing the imaginary consequences of every situation.

Observe: One says, "Suppose I get killed?" If you are where you ought to be, you may put the thought out of mind by saying, "What of it? I am here on duty, life or death." If you are where you ought not to be, you should make the best of it or get away.

Where physical courage is necessarily demanded by occupations, you can become used to the feeling of danger (though never careless) by treating the *feeling* of fear with contempt. It deserves contempt, for you should not accept the occupation without counting the cost.

Fourth Régime: Magnetism requires that you

keep cool, especially on great occasions. Be alert; maintain indifference, and fire the soul to its utmost with self-confidence, internal energy and faith in the System. *To go out a* MAN, *in mid-ocean or in battle, is not so bad.* Anyone who can feel that truth profoundly and with intense internal energy, has physical courage.

FIFTH RÉGIME: Do not confuse fear-*feeling* with fear-thought. The latter may arise in presence of danger, but you can repress the associated ideas of weakness, inadequacy, hurt and fright by substituting ideas of ability, power, safety and the firm stand. Thus you prevent fear-*feeling* and develop *courage*-feeling.

RÉGIMES OF INTELLECTUAL COURAGE.

FIRST RÉGIME: You are invited to observe permanently all the above directions.

SECOND RÉGIME: You are urged to resolve from now on to become an absolutely free mind — giving every personal power full scope so far as consistent with self-interest and other-interest.

THIRD RÉGIME: You should practise conceding to your instincts and convictions (always remembering the rule of self-interest and other-interest) the greatest possible reality and validity, and expressing them in conduct. You may sometimes err, but, in

the meantime, you can correct your mistakes, and you will infallibly magnetize your intellectual courage.

FOURTH RÉGIME: Treat yourself and your life always as live hypotheses; that is, as real and worth while and sure of success. Cultivate egotism and a vivid sense of your right to exist, to feel, to think, to act in your own way (always, nevertheless, regardful of the rule of self-interest and other-interest) and to live out for yourself the best career possible.

FIFTH RÉGIME: Cultivate and maintain the greatest possible sense of inner mental energy. In all your thinking, think vigorously. Affirm daily for months, if need be, "*I am a fearless and positive spirit.*"

SIXTH RÉGIME: Suggest to yourself incessantly, "*I am mentally free. Mine is the courage of the free brain.*"

RÉGIMES OF MORAL COURAGE.

FIRST RÉGIME: Begin immediately to live the Golden Rule. Such a life harmonizes your inner forces, starts and continues the finest ether-movements in brain, blood and tissue and in every brain-function representing mental powers. It inspires courage because it disarms apprehension of evil consequences. It vibrates attractively to all around

you. The golden-rule life need not declare its intentions to keep up its courage. Its action is tonic to its spirit.

SECOND RÉGIME: You are urged to revere the Infinite within you; to revere *that* in heart and mind, as superior to yourself, as friendly to *you*, and to place absolute confidence in the ultimate workings of the Universal System.

THIRD RÉGIME: Proceed, now, to minimize, by skill, diplomacy, indirection, the force of moral opposition. Every time you succeed morally, no matter how, you acquire increased moral courage. (See the Third Great Fact in Magnetism on succeeding page).

FOURTH RÉGIME: You should practise giving your sane moral impulses, instincts and convictions the fullest force and freedom.

FIFTH RÉGIME: Resolve to *be* morally free — first, in mental attitudes; secondly, in moral conditions.

SIXTH RÉGIME: Above all, it is insisted that you treat *your* moral selfhood as a live hypothesis, real, individual, endowed thus and so and wholly lawful (not its immoral bents), and significant of a destiny placed solely in your own keeping.

These régimes will certainly culture your moral courage, if you will permanently observe them.

They will magnetize into life the elements of your best selfhood. We now state

III. The Third Great Fact in Courage-Magnetism: *Every kind of courage is directly magnetic to all who live on its own plane, and may be indirectly magnetic to those of other planes.*

Success depends largely upon the action of courage in human relations. Many people who have courage enough do not, perhaps, understand its magnetic uses. These uses are invariably based upon certain laws.

1. *It is law* that you must first determine the courage-nature, physical, mental or moral, of the people with whom you are dealing.

2. *It is law* that you must address yourself to the plane of the courage-nature of those with whom you deal, but that either order may affect nature-grades above or below it, according to the personalities in these grades.

3. *It is law* that the coward of any grade may affect cowards on his own plane, but can never *attract* courageous people in their spheres.

The methods of applying the magnetism of courage will now be suggested. In these methods, like the Arctic explorer, we carry only the necessities, omitting the superfluities—so insuring success.

METHODS OF APPLYING COURAGE-MAGNETISM.

FIRST — *Methods of Applying Physical Courage.*

1. If you are dealing with people possessed of physical courage, you must start up strong vibrations of that order. In some way you must summon within an intense feeling of inner physical energy and fearlessness. If this cannot at first be done, you must simulate. Always you must wear the front of courage, be the courage itself, real or assumed. In the long run the feeling must be genuine, or you will fail, for you cannot permanently deceive in this matter. Your courage-vibrations will infallibly reach the nervous centers of others and inspire the attracted response of admiration. When this end is achieved you can handle them, almost as you will, within their own plane, but largely from the higher planes, according to the degree of your intellectual and moral magnetism.

2. Physical courage centers a wide range of physical activities. People who are in nature more physical than mental respond to exciting causes which are *related* to their personality in the fact of external physical *appearance*. They look to external signs.

In this method we have a certain kind and amount of bodily activity employed to awaken any physical

response. Doubt of your success weakens your power. It must be wholly covered by a degree and quality of activity which, vigorously or gently, according to the character of those whom you are seeking to influence, storms their brain-centers by intense, rapid, incessant etheric vibrations, so that assent is carried before objections and native stubbornness can be summoned in opposition.

Long-continued thinking that you *are* courageous will in time make the appearances true signs.

In this method your courage is probably mental, but it disguises under physical appearances.

SECOND—*Methods of Applying Intellectual Courage.*

1. You must in some way discover the intellectual plane of the people with whom you deal.

2. You must next discover their intellectual calibre.

3. The third task is the discovery of their intellectual weaknesses. Persons of large mental calibre may be weak in some phases of character.

4. The fourth task is the discovery of their mental predilections, tendencies, beliefs, and the like.

These efforts require time and patience, and may involve many mistakes on your part, but such mistakes will be fewer under the methods than without them, and will gradually reduce to a minimum. There is no immediate, swift, royal road to success.

mindful of that truth, you will not yield to discouragement, and, which is one of the greatest factors in success-efforts, you will ultimately come to understand your own ability in these respects.

5. The fifth task consists in magnetic adaptation. Having formed your estimates as above suggested, you should next observe the following directions:

(*a*) Preserve in all personal contact a self-controlled sense of inner energy.

(*b*) As you are seeking ultimate rather than temporary success, never permit yourself to influence others unless you can justify your object in the high court of morals; that is, of self-interest and other-interest.

(*c*) Maintain persistently a calm and undisturbed feeling of self-confidence and of faith in your purpose and plan.

(*d*) Assail intellectual persons with intellectual vibrations. The method of inducing such vibrations is that of clear and candid thinking. *Avoid excited controversy.* Preserve an unmoved exterior and a perfect inner calm. Be alert, courageous, honorable, courteous. Concede every true opposing proposition but persist in your main effort. Shun trickery and all deception.

(*e*) Address your vibrations to the mental calibre

of the person dealt with. Get down to his level. People sell their goods for money which they understand. Use the language familiar to your man. Think with his conceptions of fact and truth.

(*f*) In the meantime, proceed to vibrate harmoniously with his mental weakness. Ignore him where he is strong and assail him where he is weak. The secret of the method is this: You thus send your vibrations to his brain through his weak points, where he presents the least resistance, and, having secured responsiveness there, you indirectly induce vibrations within his brain which unconsciously affect his entire being.

It is here assumed, however, that your motives are honorable. If they are not, you will infallibly discover that fact to others and destroy your influence. This is an immutable law of human nature, as is attested by all history. Thousands of years have demonstrated that "honesty is the best policy." The dishonest person cannot forever maintain magnetic vibrations.

(*g*) Endeavor to harmonize your vibrations with the mental predilections, tendencies, beliefs, etc., of those with whom you deal. Once they feel this harmony they will admire you, and their admiration will attract them. The method consists in sympathizing with their fads, theories, likes and dislikes, and so on,

so far as can be done consistently with honor, and in the avoidance of antagonism in other respects. It demands perfect sincerity. If people detect the least insincerity, your case is lost. We now state

IV. The Fourth Great Fact in Courage-Magnetism: *On every grade of courage, the feeling may be projected out from its possessor to those around him by an exercise of will-power.*

Hitherto we have considered the play of intellectual courage as largely a matter of adjustment.

Your feeling of courage must now be *carried out of yourself* to those whom you wish to influence.

It is necessary, therefore, that you first ascertain the degree of intellectual courage which they possess.

The second step consists in silently willing your own feeling of courage to them while observing the preceding methods of adjustment. For this purpose, your sense of great internal energy is the projecting force and your intelligent will is the magnetic director. The talismanic sentence, to be held mentally, will be:

"*Charged with courage-power, I will that you also become courageous — or yield to my influence.*" The first or the last part of the sentence is to be used according to your purpose.

But your ability in this matter, and the measure of

your success in applying the method, now become questions of mental freedom. Intellectual courage is born of the free mind. Hence the following principle:

The prime requisite of intellectual magnetism is mental freedom.

This principle leads to certain axioms:

First Axiom: The free mind is always courageous.

Second Axiom: The magnetism of the free mind depends, first, upon its own degree of freedom; secondly, upon the freedom of other minds.

Third Axiom: The free mind tends to inspire in others a measure of its own free courage, unless otherwise very positively antagonized.

From these axioms, the following conclusions may be adduced:

1. With people who are actually mentally free, an open revelation of intellectual freedom is enormously magnetic, provided there is complete mutual understanding. This is because the second highest order (mental) of etheric vibrations between persons is almost entirely, if not perfectly, harmonious.

2. With people who believe themselves to be actually free mentally, an open revelation of mental freedom is enormously magnetic, if mutual understanding obtains, because, in the first place, they

admire freedom and respond to its vibrations, and because, in the second place, discovering a larger freedom than their subconscious minds recognize in themselves, they instinctively desire such greater freedom, and are thus inevitably attracted toward its possessor.

3. With people who are consciously not free, an open revelation of mental freedom is vastly magnetic, provided there is mutual understanding, because consciousness of bondage almost always inspires desire for freedom, and these people discover in such revelation an ideal which impels them instinctively toward its possessor as a leader. When the vibrations of freedom-courage of one person are felt by another person — even if not intelligently recognized — they "tone" the whole nature of the one person favorably to their personal cause — the other person.

4. With people who are not mentally free, but are ignorant of the fact, an open revelation of freedom is non-magnetic. This fact has given the Infinite the gigantic task of keeping true religion free from human adulteration. In this case the methods of adjustment should be followed and the fact of freedom should be kept in the background. Nevertheless, any method which will arouse the aspirations of such people will also prove magnetic.

THIRD — *Methods of Applying Moral Courage.*

There are *two kinds* of magnetism related to moral courage.

The first results from that of *pretended* morality. This magnetism may be secured for a time with people of actual moral courage, its degree depending almost wholly upon the intellectual calibre of the pretender, for moral courage is very often blind and trustful in its attitudes. But sooner or later the nature of things will out, because no moral pretender can permanently maintain the strained watchfulness of deception, and the moral intuition of others is in the long run acute. The true soul in time becomes conscious of discordant vibrations, and instinctively repels them.

The second order of moral magnetism results from the application of *genuine* moral courage to all the concerns of life.

Moral courage is superior to all other grades, but, because it is wholly simple and always straightforward in its action, it needs little space in these pages.

With people possessed of moral courage, its magnetism will be secured by applying the principles of this lesson.

With people not possessed of moral courage, it is only magnetic as their better natures are aroused. Otherwise your magnetic success must result from

the observance of the directions for the employment of physical and intellectual courage.

The following suggestions may now be made:

1. To guard yourself against *deception* by assumed morality and moral courage on the part of others, give full scope to the lessons of experience and the testimony of the psychic intuitions.

2. To *acquire* moral courage, strive to appreciate its value, obey always your moral sense, endeavor to cultivate keener moral perceptions, and assume on the one hand your possession of courage and on the other hand your indifference to consequences.

3. To *employ* moral courage magnetically, give it perfect freedom with moral people, and, with those who are non-moral, or in transactions having no particular moral character, refrain from giving it ostentatious prominence. This can be done without surrendering any moral value.

4. The quality of courage gives a certain "tone" to personal magnetism, but, above all, maintains the etheric vibrations sufficiently to make them effective. You should, therefore, compel the subconscious mind always to remember the prime suggestion of the sixth Preliminary Intention:

Every Right constitutes an Obligation.

In your courage-life you should also recall the great axiom of the third lesson: NOTHING IS SUCCESS

WHICH DOES NOT DEVELOP SELFHOOD TOWARD ITS BEST.

TREAT YOURSELF AS A LIVE AND A SURELY SUCCESSFUL PROPOSITION.

Faith

I confide in Destiny:
I pour into her lap my confident desires;
I crouch at her feet, expectant, undoubting;
I gaze on her face with compelling assurance;
I assume that her gifts are mine —
Confiding, I demand.

Like a sphinx sits Destiny
On the limitless plain of the world,—
The fixed stone Image of Ages,—
Mother of Dreams and Titanic Achievements,—
While the multitudes clamor around her
Confronting the Unknown.

But I abide below her,
Prone on her great robes, looking up,
Confidence unbounded in my soul;
For I am Power—a sun to pierce her heart;
I am Faith—a flaming will to soften it;
I league with the mighty certainties,
Laws, facts, axioms, principles, goods,
To coerce her eternal inertia
Into a voice of concession,
And the soverign smile of bestowal,
And the open hand.

Oh, I know with a fiery knowing
Mine own good treasures shall come.—
It is true! It is true! It is marvelous true!
I and the Mother grim
Quite understand.
I can wait
On my fate,
But, elate,
I confide in the fixed stone Image of Ages—
Destiny.

—The Author.

THE ELEVENTH LESSON — Success-Confidence

Within thy soul a power hides
That marks thee man — divine;
He, like a silent king, abides
Where lonely glories shine,—
Or fares him forth, with pomps and prides
A Monarch ultra-fine,
At no man's word but thine.

—THE AUTHOR.

PRINCIPLE — *Confidence creates and sustains magnetic harmony.*

NON-CONFIDENT persons exhibit several faults: shyness, bashfulness, diffidence, timidity and pronounced fear. These psychic states are invariably hostile to magnetism. The general condition, want of confidence, manifests in distinct attitudes (for definition of attitude see tenth régime in the fifth lesson):

The attitude of self toward things;

The attitude of self toward others;

The attitude of self toward events;

The attitude of self toward self.

In each case these attitudes indicate in you an inner relaxed etheric condition, confusion and defeating suggestion which operate disastrously — directly upon yourself by a kind of auto-hypnosis, indirectly upon yourself by conveying to others etheric move-

ments which induce a feeling in them that is almost always magnified by its recipients into a positive belief of your unreliability.

For example: You fear self; others distrust you. The explanation is evident: (*a*) Your inner vibrations are *weak*; you therefore do not convey to others any impression of energy. (*b*) The inner vibrations are *confused*; you therefore project forth a mass of waves that are wanting in unity, and you produce impressions in others which are conflicting. (*c*) Hence the inner vibrations not only *fail to inspire* confidence; they also *carry* your main thought — self-distrust.

For a law of magnetism now appears:

Your etheric atmosphere is always marked by its prevailing vibration — the psychic idea which permanently dominates its movements.

In a state of great self-confidence, on the other hand, we have, invariably—

(*a*) Intense internal energy; (*b*) Powerful outgoing vibrations; (*c*) Unity and persistence in wave-movement; (*d*) The "tone" of faith in the matter in hand; (*e*) The "over-tone" of harmonious surplus vibrations of attraction.

The operation of these factors is evident. The nervous battery works steadily and with great force, however passive the individual may appear to be.

The etheric vibrations proceeding from it are intense, rapid, persistent. They convey one impression, that of the main idea. For there is no other, and the whole self is alive and affirms. The confident "tone" in time "attunes" the receiver's ether-field and his brain-atoms in harmony with itself. A feeling of admiration is inspired in others (if the "tone" of self-confidence is not overdone), and they are therefore attracted.

When the above factors are permanent in your psychic field, the great law of magnetism, previously stated, manifests.

If, now, you are lacking in self-confidence, whatever its occasions, you are invited to make permanent the following

METHODS FOR CULTURING SELF-CONFIDENCE:

FIRST METHOD: *Position Assumed toward these Lessons.* In a certain sense, the effectiveness of your confidence depends upon the position which you assume with reference to the magnetic qualities mentioned in this book.

1. In the first position, you are not particularly conscious of possessing such qualities. You merely resolve to study, acquire and use them. This resolution, carried out, gradually groups the qualities into your permanent acquisitions. Your will mag-

netizes them, one by one, and welds them into a compound of power.

When, and by as much as, this work is accomplished, you have developed confidence. The result is certain: your confidence then proceeds to magnetize their application to life. You resolve mightily to succeed.

2. In the second position, you are conscious of these qualities more or less in perfection. This consciousness inspires a corresponding degree of confidence. You now will to improve them as possessed, and your work results in a larger measure of confidence. You then proceed confidently to will success.

Let us illustrate.

Position One — You have the will to *acquire:*

Health, Fidelity, Courage,
Power of Will, Honor, Brain-Power,
Alertness, Hopefulness, Faith in System,
Physical Magnetism.

Results inevitable: confidence — the will to succeed.

Position Two — You more or less *possess:*

Health, Fidelity, Courage,
Power of Will, Honor, Brain-Power,
Alertness, Hopefulness, Faith in System,
Physical Magnetism.

Results urged: the will to improve — confidence assured — the will to succeed (inevitable).

You are invited to pause here until the real bearing of this method is clearly perceived. There is no gain in mere reading.

SECOND METHOD: *The Recalling of Past Mistakes.* We now observe:

1. This method suggests that you give the fullest weight to the honest consideration of your past mistakes, and that you begin at once to attempt the elimination from your life of their causes and consequences.

2. In the meantime, lest so great a task, perhaps, look discouraging, you should yield nothing, in any degree, to depressing influences occasioned by errors. The general study of this book ought to make you master of moods.

3. It is also suggested that you make the best possible case for yourself in regard to all mistakes, and discover all legitimate benefits and justifications connected with them — avoiding self-deception.

Mistakes, thus viewed, are a part of life's capital-stock. The successful person always profits thereby: *multiplies himself into his experience.*

4. Mistakes follow yielding to the judgment of others, or reliance upon one's own judgment. The only value possible in the first instance is a forced

return to self-reliance. All cost in the second instance is least expensive, because you always have left the only legitimate guide — your personal decision. Stand by that. Every human soul *must*, sooner or later, govern his own life by his own judgment.

THIRD METHOD: *The Recalling of Past Successes.* In connection with the preceding method, the following suggestions are made:

1. At the close of each day, continuing until it becomes unnecessary, recall the successes of the twenty-four hours, magnifying them as much as possible without self-deception, and resolutely declining the depressing influence of imaginary greater achievements. If one has done his best, no self-reproach is called for.

2. At frequent convenient intervals, say once a week, recall, in like manner, the main successes of your life.

3. At frequent convenient intervals, analyze your life-successes into occasions, causes, conditions, laws involved, and results. You should magnify these factors and remember them. They are guides for the future.

The value of the present work consists in the operation of the subconscious mind. That deeper self of you will acquire clear thought as to your successes and the factors that accompany them, and this

thought will gradually become a permanent possession of your conscious mind. Your etheric vibrations will then take on certain characteristics — those of inspiration and encouragement — and will thus auto-suggest the faith that what you have accomplished you can repeat or equal, or surpass. You will in time, also, come to eliminate, by a subconscious process, those fear-waves and conditions which haunt and hamper you, and which affect others detrimentally to your interests.

FOURTH METHOD: *The Assertion of Confidence as a Fact.* This method seeks to create psychic states by affirming them. You are invited to proceed as below:

1. Begin each day with a few minutes devoted to absolute relaxation and to mental vacuity, in this manner: Practise full breathing and muscle-stretching (in the cat's way) one minute. Assume a comfortable position, either sitting or reclining, and relax every nerve and muscle, and empty the mind of everything but self-satisfaction, taking time enough to secure total psychic and physical inertness. At this point think exclusively, for five minutes, with no excitement, but with intense inner feeling in the heart region —

"*I am absorbing and saturating with magnetic forces.*"

Close with one minute given to the perfectly confident declaration *felt* in the heart-region —

"*I belong to the successful class. I am success.*"

2. Frequently during the day charge your confidence again with these positive thoughts. You will find the practise of such auto-suggestion very valuable.

3. In all contact with other people maintain a courteous manner and the mask of reticence (if demanded by the occasion), and preserve the utmost sense of inner energy and dauntless self-confidence, forcing the feeling, if necessary, by asserting it and insisting upon it. Remember: get the heart-feeling.

4. In personal relations preserve the feeling, or the imitation, of confidence suggested in all the régimes given for the magnetism of courage.

5. You are warned, however, to gauge your disclosure of self-confidence according to times and conditions and the peculiar traits of others.

6. By an energetic and persistent effort of *concealed* will-power, project your feeling of confidence out of yourself, as it were, for magnetic purposes. This may be accomplished by willing that it shall be so, thinking of yourself as a battery discharging confidence-vibrations which carry your feeling to others. Action must, of course, correspond. The method infallibly develops the psychic state held in mind.

FIFTH METHOD: *The Formation of Correct Estimates.* The soul is often a huge distorter of reality. Lack of self-confidence induces a tendency to minify one's own successes, but to magnify difficulties and the success of others. The present method seeks to obviate such distortion.

1. You should assume and maintain a profound feeling that you are *entitled* to achieve as great a measure of success as any other human being, relatively estimated. But you should remember that your own success can never transcend the capacity of your endowments. The achievements of others, therefore, are no absolute standard for your own effort. Hence, you are invited to avoid certain false habits.

(*a*) The habit of measuring your *defeats* against those of other people, to your own discouragement, should be sternly repressed. What is one soul's defeat may be another soul's success. Your defeats are relative to your capability alone. If they seem greater than such as are observed in others, the seeming fact should be totally ignored.

(*b*) The habit of measuring your *successes* against those of others, to your own discouragement, should also be sternly repressed. Here, again, achievement is relative to capability. It is possible that your success is greater than that with which you compare it.

In both of these cases your view-point is wrong, and your comparing thought induces etheric reactions and auto-suggestions which tend to emphasize your self-distrust.

(*c*) You should avoid the mistake of setting up for yourself a standard of success that is arbitrary, the result of observing other people, or of your own desires, regardless of your native endowments and existing environment. You may strive for various goals and fail to attain them, yet succeed royally in other respects. This book urges you all along to make the very best of yourself, and to believe profoundly that, if you endeavor so to do, you are now a genuine success. Remember: what your endowments really are can only be determined by your life's total effort.

2. You should, now, endeavor to estimate your success-duties and success-privileges by your *present understood* endowment and environments — which you are striving to improve.

Sixth Method: *The Seizure of Opportunity.* Confidence is either a gift or an acquisition. In the latter case, it is born of opportunities successfully taken. Whenever an opportunity is declined because of fear, confidence is weakened; that is, the lack of it is emphasized in consciousness. Etheric vibrations are induced which injuriously affect the subconscious

mind or confirm existing psychic states. Whenever an opportunity is accepted, opposite effects follow: the fact of acceptance tends to strengthen faith in self, even though the outcome be not altogether satisfactory, provided the will persists to accept other opportunities. Under this method the growth of confidence is not stopped by occasional failures. No one fails — no one succeeds — absolutely and always in all efforts. Specific suggestions are now offered.

1. You should acquire readiness for opportunity by exercising alertness and fidelity, especially in all the minor affairs of life. To him who is determined to develop Success-Magnetism, *every detail is infinitely worth while.*

2. You should, with confidence, real or forced, accept every opportunity that comes your way; do your absolute best therein; believe unflinchingly that you will succeed, and shut the door of the mind hard-to against all fear and worry.

3. Striving always to be ready, you should seek opportunities not apparent and create chances not yet existing. No person strives earnestly to make an opportunity who does not in the striving (if it be real) develop self-confidence.

4. As to failures, when opportunities have been seized, you are invited to consult and apply the preceding methods.

SEVENTH METHOD: *Concealment of Self-Distrust.* All lack of confidence, when betrayed, finds lodgment in other minds, there sets up outgoing vibrations of disbelief, and thus reacts upon its source to emphasize the previous etheric disturbances in the brain. All lack of confidence, when concealed, is partially smothered, as it were. In the first case, you contend against your own mistrust and that of others which you have created. In the second case, you deal only with the feelings of self. As you strive to conceal them you repress them, and you decrease the etheric vibrations of fear. In time you acquire a different state of mind, confidence suggested by the evident ignorance of others and the fact that you have succeeded in concealing your real psychic condition. You are therefore invited to observe the following directions:

1. You should not permit yourself to dwell upon your want of confidence, nor upon your feeling of inability — resolutely banishing such thoughts on the instant of their appearance.

2. In all possible ways you should seek to conceal self-distrust from others. Acquire the habit of wearing the mask of non-betrayal: the mask of the countenance; of the nerves; of the mouth; of the eyes; of the voice; of gesture; of action.

You are urged frequently to practise, when alone,

the art of assuming these masks by supposing yourself in the presence of others, yet betraying to them nothing whatever of your inner self, forcing the appearance of confidence into the face, nerves, mouth and so on.

This work secures two results: magnetism in personal relations and development of self-confidence.

3. It is suggested that you endeavor to penetrate the mask of confidence which those with whom you deal are wearing, but never revealing your effort. You will discover that self-confidence is often assumed or forced by them, yet that it nevertheless carries success, and the discovery will encourage you to act boldly when your own confidence seems no greater.

Eighth Method: *Formation of Success-Belief.* This method deals with a crucial point where thousands who sullenly feel that success is not for them, unnecessarily fail. It is your privilege to believe splendidly in yourself. The following directions will surely assist you:

1. You should seek to establish, by becoming saturated with the spirit of this book, a large belief in your own *right* to your own *kind* of success. Every other belief is false and disastrous. You can culture the right conviction by energetically and persistently asserting it as a fact, dwelling upon it as undeniable until it becomes a fixed idea of the soul.

2. You should acquire the habit, by exercise of will-power and constant practice, of belittling all the difficulties of your life. Believe nothing reasonable to be impossible. If you have magnified difficulties (as is likely), you can also minify them. The effort merely requires time and patience, and it may be assisted by the courageous assertion, frequently made:

"I am! I am power! I can and I will overcome where I ought to overcome."

3. Whenever a demand is made upon self-confidence, resolutely assert that you have it and can carry out the work required.

4. In all your private life maintain the feeling and assume the appearance of quiet, unboasting self-reliance. Think of yourself as an intelligent battery charged with adequate power.

Treat yourself as a live and a surely successful proposition.

If you rightly class yourself as entitled to success-privileges, if you regard difficulties fairly, but with a sense of superiority, if you claim confidence when it is demanded, and if you think of yourself as immediately above suggested, you are certain in time to be pervaded by splendid success-belief.

5. You are now invited to make of the following suggestions, which you should treat with the utmost seriousness, a reverent

RITUAL FOR LIFE.

I. *The Prelude.*— At the beginning of the day bring yourself into the attitude of harmony with the White Universe by quietly and thoughtfully asserting —

"*I am one with the White Life. I am a white life.*"

II. *The Petition.*— Follow these words with a demand, quiet, intense, confident —

"*I now draw on the Universal Forces for all power necessary to the success-rights (and duties) of this day.*"

III. *The Affirmation.*— During the day maintain a profound belief in your own integrity and your perfect right to achieve a satisfactory measure of success. Believe in yourself. Believe in your work. Believe in your destiny. Hold to the mood that affirms —

"*One with the White Universe, I am now, every moment, receiving all helpful forces needed.*"

IV. *The Acknowledgment.*— At the close of the day, the last thing before sleep, express to the White Universe your appreciation and reverence, mentally saying, as you exhale the breath, a sentence like this:

"*To Thee I yield the best of me, acknowledging all benefits and swearing all allegiance.*"

NINTH METHOD: *The Development and Maintenance of Tone.* Confidence often vanishes as various *moods* come on. When the body is collapsed, nerve-

less, ill, the mind is more or less affected, and the moods of worry, fear, discouragement, manifest their power. Yet the mind may prevail, nevertheless.

In many cases it may throw off physical inertia by faith and force of will.

In many cases it may recall the following facts:

Moods are by nature fickle and apt to be temporary.

Whatever their causes, they are mere incidents, not essential to soul-life.

As they have appeared capriciously, so will they disappear — unreasonably.

When they are on, life has a certain unhappy look. When they have vanished, a feeling of wonder arises that the mind has entertained various disagreeable beliefs, feelings, attitudes, and it recognizes such as false and as enemies.

The moods themselves, therefore, are never to be trusted. A mere temporary mood indicates a totally unreliable etheric condition, no matter what its cause or character may be. The real object of confidence is the monarch within, not his passing states. If a mood chances to be agreeable, that is chance only; it is, of course, to be made the most of, but is not to be trusted, because it may vanish without rhyme or reason. If a mood is unhappy, it is equally untrustworthy, to be borne with equanimity, but to be regarded as an intruder, a liar, fickle and false, and

to be ruthlessly thrust out as soon as possible. The method, then, divides as follows:

1. You are invited to assume mastery over all moods arising from fickle conditions. This may be accomplished by studying your own types, becoming acquainted with them, analyzing them, noting their causes, conditions, fickleness and falsity. You should give them no credit whatever. You should always discount their influence. You should hold yourself with patience when they are on, refuse to follow their bent, confidently expect them to vanish. If you will resolutely maintain the magnetic attitude cultured by this book, you will ultimately come free of the thraldom of moods.

2. You are again reminded of the truth that physical tone is indispensable to the best psychic powers, and you are urged to assist the culture of confidence by careful grooming of the body, especially observing the suggestions set forth in the lesson on health.

3. You are also urged to invite a perfect play of the Universal Forces into your personal field, that they may bring about complete expression of the material and psychic life through the harmonious coöperation of the mental powers, by developing and maintaining, in any way, the highest possible tone of your mind.

4. It is confidently asserted that desirable tone of

body and mind may be cultivated by quiet inner insistence that the spirit *is* buoyant, the body *is* well, the mind *is* alert and full of power,— the personal condition *is* at its best,—provided psychic and physical laws are obeyed.

This truth, of course, has its limits. You cannot successfully declare for tone if your nervous force is exhausted, if you are just out of a frightful accident, if your soul is plunged in profound sorrow. Under such conditions you should refrain from violent psychic effort, place yourself in a quiet attitude receptive to the Universal Forces, and patiently await the return of sufficient power for successful demands. In this manner you can greatly assist your deeper self toward recovery of proper poise. The method also applies to conditions not so serious as those of the above illustrations. Nevertheless, in the average of cases, it is demonstrated that physical and psychic tone may be successfully demanded or developed by confident affirmations. We now formulate the great law of

Psychic Control of the Body.

Psycho-physical control is not at present omnipotent. There is no valid reason, however, to believe that it would not be so if the soul had now a fair opportunity in the primal nature of things — if the

odds against it, created by ages of irrational living and fearful ignorance, were not often so overwhelming. Where malevolent conditions have sapped the vital energies so that will and faith find nothing to lay hold upon, the mind has no ability to compel response to suggestion, either from itself or from others. The resources of psychism are exhausted. But such collapse is not always permanent. Oftentimes the inner etheric movements and the natural or independent vibrations of the atoms and molecules continue, though weak and confused, while the mind itself abides in power, more or less, according to the living of the individual, even if apparently overwhelmed; and a quiet, patient, persistent waiting in the receptive attitude, feeble though it be, holds these movements and vibrations together, as it were, until, slowly accumulating power and acquiring rhythm with the Universal Forces, they report to the soul ability to respond to its demands.

Herein lies the value of psychic treatment for personal tone-health and confidence. It is not as yet all-powerful, but its profound truth is the greatest discovery of the age. In time the human self will regain its lost sovereignty. The inspirational sentence is —

"I am quietly receptive to the Universal Forces. I freely demand them for physical and mental tone.

I am well, I am adequate power, I am confidence for the upbuilding of body and mind."

We are now ready for the discussion of the magnetic uses of confidence.

Your feeling of confidence is a positive vibration in your personal ether which, if continued, induces certain responsive vibrations in others. They feel your confidence, and this feeling, becoming prolonged, acts by way of suggestion upon their nervous centers. In time they desire to yield to your will and to carry out your ideas. Rarely can they resist these magnetic impulses if you have massed upon them your faith and will. Sometimes they are rushed off their feet, as the saying is, but this is not always a real magnetic result. It is better to win their deliberate assent, and this end may be secured with certainty, unless you are hopelessly opposed by external conditions or unquestionably stronger personalities — which suggestions should seldom be admitted. No one wins all the time. Success is a matter of general average. The methods here given for applying confidence-magnetism are perfectly certain in that sense and with people as they come and go, provided they are persistently practised as well as understood.

But it should be remembered that it is impossible to maintain confidence in dealing with people whom you antagonize by methods which arouse their hostility.

Recalling, now, our initial principle, *Confidence creates and sustains magnetic harmony*, we advance to certain

Attitudes and Lessons Involved in Confidence-Magnetism.

The attitudes are those named at the beginning of this lesson, and involve various subsidiary lessons of great importance.

First Attitude: *Magnetic Confidence in Things.* When you observe a person who handles things confidently,— such as animals, tools, machines, trains, ships, etc.,— you invariably perceive a combination of energy and asserting faith. The resultant feeling in yourself is a compound of trust and admiration. Other things being equal, you are attracted to this person. Your etheric life responds favorably. This attitude of confidence should be yours. It suggests

The First Lesson: You should assume, and, if necessary, force and affect, perfect confidence in all material objects with which you have to do — making reasonably sure of the factor of safety. Persisting in this effort, you will in time surely inspire both self and others; you will make permanent in life the second and third Preliminary Intentions, Encouragement and Inspiration.

Second Attitude: *Magnetic Confidence in Others.*

If a person is self-confident, your real or assumed confidence in his ability harmonizes with his ether-movements and awakens in his mind an agreeable feeling which emphasizes that which he already possesses, and thus attracts him. If a person is lacking in self-confidence, your appearance of confidence inspires and encourages him, and necessarily tends to arouse his internal energy, while inducing in his consciousness a satisfied feeling that magnetizes his attitude toward yourself. You convey into his ether-field the sense of your confidence and the pleasing harmony of your thought-waves. From these facts emerges

The Second Lesson: Whenever you wish to win and utilize people, you should assume and affect, sincerely if possible, and always consistently with honor, a pronounced confidence in their ability in general and their certain success in any particular undertaking.

Third Attitude: *Magnetic Confidence in Events.* The author of this book firmly but sanely believes in the occult power of the human mind to bring events to pass, within considerable limits, by the great affirmations of faith. Faith is a large word, involving, among other things, trust, power of will, psychic force, receptivity, and a kind of subconscious autocratic seizure of realities desired, and its full power has never yet been exhausted or realized. The

System in which we live is adjusted, or is striving to adjust, to every individual. In the present Universe the individual is everything, the crowd is secondary.

Adjustment on the part of the individual means a prolonged effort to harmonize the personal ether with that of boundless space.

Adjustment on the part of the System means a corresponding effort by its forces to harmonize with the individual, and its instant readiness to respond to right individual demands.

You cannot confidently demand what your judgment and your moral nature repudiate.

But if you are striving to harmonize your etheric personality with the Universal Forces, you are entitled to rely absolutely on all the Preliminary Intentions of this book, especially your right to success. It is only necessary, in so doing, that you exercise fair-minded judgment as to what your success-rights are, and this exercise will discover to recognition your success-obligations. In that discovery you will give birth to unquenchable faith in the System.

You will thus have put your etheric battery in the very best condition and the most perfect relation to the ether of space.

In such a tensed, energetic, harmonizing psychic state, you are a legal demand on the Universal Forces for your endowment-measure of success in life.

The Universe places itself at the disposal of every right-living soul.

Your persistent and inspired confidence, charged with dynamic courage and hopefulness, sends out, incessantly and powerfully, unified and compelling vibrations which actually coerce events not yet manifest. Every successful person in history has demonstrated these statements.

It is your privilege to acquire that attitude of confidence toward success-events which creates them. The attitude is not one of mere mysticism; it involves judgment, alertness, fidelity, hope, courage, will-power — all the factors of real effort; but over and above these factors it develops a phase of that great human power which allies you with Deity. *In every soul there is more of the Infinite than any man can see, than itself can recognize, and the culture of the human individual is the culture of the divine All, and the mastery of the divinities within is the deific control of events.*

Magnetic confidence is a dynamic force.

It is a reality — not merely a condition — as concrete as gravitation.

It is a creator. Thus we have

The Third Lesson: You should assume and make real and powerful in every chamber of your soul, the magnetic consciousness of faith that your silent demands for whatever your best judgment,

carefully formed from self-knowledge and experience, affirms to be your privilege and right, shall, in good time, induce the Universal Forces to yield to your life, forefending against delusion and consequent disappointment by holding fast to the regulative sanity of practical effort and a just balance between belief in the fantastic occult and downright, sound common sense.

The observance of this lesson will infallibly develop a splendid tone of rational confidence in self as the arbiter of events.

An illustrative demand-sentence may be this: "*I demand health, prosperity, unfoldment* — (or any specific thing you sanely desire). *I shall surely receive!*" Use this lesson during life.

Fourth Attitude: *Magnetic Confidence in Self.* It is evident that this attitude involves two of the preceding, that of confidence in things and that of confidence in events, both of which are really differing forms of self-confidence. The important elements of this attitude are therefore covered by the first and third attitudes.

The importance of magnetic confidence in others is only second to that of confidence in self, for its etheric power is enormous, but if it be not accompanied by confidence in self, your magnetic force is measured simply by response to the appeal of a weakling. The operation of pity and sympathy is not magnetism.

Magnetism resents the parasite — even while it endures. The magnetic person is one of strength, and cannot be attracted magnetically by exhibited self-distrust. If you lack confidence, you may please others by manifesting faith in them, but you fail to inspire reciprocal faith in yourself. We now have

THE FOURTH LESSON: If you are already possessed of self-confidence, maintain it at its best by adhering to your success-rights and fulfilling your success-obligations, by preserving your best physical and mental tone, so that your etheric vibrations may continue unimpaired, and by exercising to the utmost the great elements which comprise the subjects of the present chapter-lessons.

You should *apply* your self-confidence magnetically; that is to say —

1. By gauging it according to *times* and external *conditions;*

2. By gauging it according to *personalities* dealt with;

By forcing its large *appearance* when such is expected and demanded;

3. By *disguising* it when a pronounced exhibition would prove repellent;

4. By maintaining full internal *energy and magnetic thought* in connection with all its uses, as may be suggested in the sentence, "*By confidence in self I*

inspire your faith, I compel your trust, I win you as I will."

The lessons on hope, courage and confidence are of very great importance. You are now pointed to the underlying reason for their appearance in this book, and are invited to accept and utilize the following law:

All genuine hope, courage and confidence primarily exist and unfold in the subconscious psychic life alone, the conscious self having power, not to create, evolve or immediately direct them, but to deaden and overwhelm them on the one hand, or to afford them channels, fields, opportunities, on the other hand; and the magnetism of these qualities depends, therefore, on the completeness with which you develop them in the subconscious life and the force and skill with which they are subconsciously made to dominate your conscious life, and compelled to adjust themselves, telepathically or by appeal through the senses, to the people with whom you deal.

And observe! All the lessons of this book are infallible educators of the subconscious self.

With the great injunction of the present book, the first Preliminary and the abiding Intention of all these pages, this lesson closes:

TREAT YOURSELF AS A LIVE AND A SURELY SUCCESSFUL PROPOSITION.

The Brain

This is the Chambered Nautilus,—
Home of the living soul,—
The royal palace of the King,—
Throne-room of the monarch, I Am.

This is the intricate Bloom of etheric striving
Wherein is expressed all the fragrance and hue
of the Forces Omnific,—
The Ultima Thule
Of the heavenly passion of law
Travailing ever till now.

This is the final Achievement
Of That which creates;
An Instrument tougher than iron,
More destructible than evanescent films;—
Despair of analysis,—
Secret-hider,
Temple-cell
Of the Infinite.

This is that impossible Mechanism
Which registers the kind and strength
Of every force in the Universe,—
Whereat a man should marvel,
Speechless!

This is that unbelievable Transmitter,—
Vito-chemical, pyscho-atomic,—
Of the whole range of etheric vibrations;—
Interpreter of all messages,—
Sender of every conceivable word;—
A supernatural duality,—
Battery composite, self-storing,—
God's Atom in psychic creation,—
Builder of beautiful worlds unseen,—
The Human Brain.

—The Author.

THE TWELFTH LESSON—The Triumph of Brain-Power.

The battery creates no force,
Discharge it as it may;
Etheric waves but take their course
Through cells of brainy clay.
If thou wouldst win, this thy resource:
A soul of winning way.

—THE AUTHOR.

PRINCIPLE—*The active magnetic mind compels.*

BRAIN-POWER is essentially magnetic, because it signifies a state of intense atomic vibrations in the nervous organism. When brain-power exhibits, the nerve-matter is active, the mind's organ is tense, and the personal ether is immensely vibrant.

But let us understand. Brain-power is not synonymous with scholarship, nor even with genius.

Scholarship is accurate, classified information on certain topics and on a large scale, and requires its own peculiar mental qualities. Nevertheless, it often occurs without great power of brain.

Genius is the natural ability to do with ease what other men do only with great difficulty, or cannot do at all. Genius is frequently associated with great

power of brain, but now and then one appears who, though a marvel in respect of a single mental faculty, is a child in all others. Blind Tom was a musical prodigy, but possessed no brain-power. The influence of genius is not always that of the man, but is more frequently that of his painting, his statue, his music, or his invention.

For these reasons the present work safely promises greater brain-power to any person who will exercise patience and perseverance therein for the brief period of one year.

Brain-power is now defined as the capacity and capability of the brain-ether for intense and continuous regulated vibrations begetting a state of great creative energy, static or dynamic, in the mind's chief organ, but permeating more or less the whole nervous system.

Its chief expression is thought, using that word in its widest sense.

If you can understand a fairly difficult, yet not technical, book at the first careful reading, you possess a commendable measure of brain-power. If you will select some specific topic of thought with which you are fairly familiar, and endeavor to work that topic out to some degree of completeness, you will find, in the emergence of ideas and connections which you have never had before, a good evidence of brain-

power. If you can think your way out of a difficult practical situation in life, prior to action, you have brain-power. If you can absorb and apply the teachings of this book, you have a foundation of brain-power eminently worth cultivating.

It is now assumed that you can meet the above tests with some degree of success.

If you perceive room for improvement in this respect — and who might not?— it is also assumed that you are resolved to attain the largest power of brain possible in your case.

In order to further advancement, you are invited to make permanent the following

Régimes for Culture of Brain-Power:

First Régime of Brain-Power. Develop and maintain the utmost possible feeling of internal energy.

Second Régime of Brain-Power. The sense of internal energy may be located in any part of the body by attentively willing it there. Once each day, then, devote five minutes to locating attention to a tensed condition of the brain, avoiding all muscular tensing of the scalp and neck.

Third Régime of Brain-Power. In whatever mental or physical occupation you are engaged, act with conscious but controlled vigor,— outwardly calm, inwardly an engine of power.

Fourth Régime of Brain-Power. Frequently commit to memory some brief selection of literature. Frequently recite the same in a low tone of voice and with intense energy.

Frequently summon to mind some imaginary scene involving action and power.

Fifth Régime of Brain-Power. With the utmost energy practise observation:

1. With the eye, seeing and noting, vigorously and exhaustively, various objects from day to day.

2. With the ear, attending in the same way to sounds, tones, harmonies, discords.

3. With the sense of touch, locating exquisite attention in contact: gentle, firm, strong, on various objects.

4. With the sense of smell, directing alert sensibility to the odor of many articles.

5. With the sense of taste, as in the last exercise.

Sixth Régime of Brain-Power. Cultivate from now on the habit of knowing facts exactly as they are, as follows:

1. The component parts of any fact; of many facts.

2. The whole group of facts embraced in a single fact.

Example 1. A rose; calyx, petals, stamen, pistil, color, fragrance, etc., etc.

Example 2: Petal; size, thickness, material, shape, life, coloring matter, etc.

This briefly outlined régime is of *immense* importance and value. Apply it! Apply it!

Seventh Régime of Brain-Power. Cultivate the habit of deducing from facts the principles or truths involved.

Example: A rose is a fact — a fact-group. Find out all the facts which constitute the group — a rose. Then proceed to ascertain the truths embraced (a) in a single variety of roses, (b) in the nature of many roses.

Here, also, we have a gigantic value. Work it out!

Eighth Régime of Brain-Power. Select some line of thought or reality and investigate it until you know all about it and possess an intelligent theory concerning it. Example: the circulation of the blood, or the making of beet-sugar, etc. Anything will do, especially in the line of your occupation. Resolve to know all about your present business, at least some particular branch of it. This régime is a world-builder.

Ninth Régime of Brain-Power. Read only the very best fiction and poetry. While doing so, study style, elements of power, beauty, fidelity to life, faults and possible improvement. You will thus grow power!

Tenth Régime of Brain-Power. While reading any book which seeks to establish a proposition or prove a contention (except text-books of acknowledged scientific authority), maintain the attitude of constant and relentless antagonism. Look up the author's references. Very likely he has given them a bias. Endeavor to see how his facts may be conceded and his argument be nevertheless false. In other words, while preserving open fair-mindedness, refuse to be convinced until conviction becomes a necessity. But this régime does not signify obstinacy nor carping criticism.

Eleventh Régime of Brain-Power. Observe a simliar attitude toward all statements and arguments in personal contact with others, so far as consistent with the rules of magnetic success.

Twelfth Régime of Brain-Power. Exercise your inventive talents:

By devising some mechanism of practical utility. This work should be held strictly in check.

By planning and executing some improvement in the home, the shop, the store, the farm, etc., etc.

By planning and executing some financial betterment, seeing clear through the necessary steps and making sure about the outcome.

By working out some original idea in your present business.

THIRTEENTH RÉGIME OF BRAIN-POWER. Practise writing out your ideas, fancies, thoughts, faithfully, carefully, slowly, with constant effort toward improvement in language, grammar, clearness, concise fulness, magnetic qualities. Use the best ink, a pen that really suits you, and unruled paper. Write every letter as though you were engraving it. Preserve for reference.

FOURTEENTH RÉGIME OF BRAIN-POWER. Practise uttering your mind: first, aloud to yourself, then to others; and always succinctly and clearly.

Recite incidents and experiences, carefully, grammatically, yet vivaciously.

Similarly, recite stories in your own words.

Formulate all your ideas in words.

State (to yourself only) in carefully selected words, your general feelings, beliefs, principles, methods, etc.

FIFTEENTH RÉGIME OF BRAIN-POWER. Proceed, now, to know your own mental weaknesses and strong points, and to strengthen the one for coöperation with the other.

SIXTEENTH RÉGIME OF BRAIN-POWER. You are now invited to take up the study of logic, beginning, perhaps, with an elementary work, and to specialize to a reasonable mastery of the subject. A few minutes each day, and the thing is done.

Seventeenth Régime of Brain-Power. Review your past, say, for a year. What new idea, vision, inspiration, have you had? What new thing have you accomplished? This régime consists in forcing the self into new fields and new achievements. You should resolve to discover at the next review gratifying results.

Eighteenth Régime of Brain-Power. You are urged to part company with the little everyday nothings of common life, and to companion only with great thoughts and thoughts of great things. Cultivate intimacy with the big realities of existence.

You will object that here is outlined work sufficient for a lifetime. Very good. This book was not written for a summer afternoon. Nevertheless, however much labor you may put into its study, the reward will justify the expenditure, for, in time, all these régimes will become automatic, and they will infallibly develop the brain-power of success.

It remains, now, to indicate the methods of a magnetic use of brain-power.

Methods for Magnetic Use of Brain-Power:

First Method of Use. The first method consists in discovering the brain-calibre of persons with whom you are dealing.

Second Method of Use. The second method con-

sists in adapting your mental address to that calibre. You must vibrate the brain in harmony with the capacity indicated. If you think greatly above other people you confuse them, they fail to understand, and are therefore not attracted. If you think below them, they feel either indifference or contempt.

Moreover, having ascertained their mental grade, you must vibrate (think and express yourself) according to their habits of mind. It is said that likes repel and unlikes attract. Between unlikes exchange of vibrations occurs in nature's effort to secure equilibrium, but between likes no such exchange spontaneously takes place. But with the characteristic vibrations in thought and feeling of any person you must in some way harmonize, if you would influence him. If you are too slow, too rapid, too intense, too feeble, too overwhelming or too indolent, he does not respond, because you have failed to induce harmonic vibrations. Every person has his own rate and intensity of feeling and thought, and is influenced by power of brain addressed thereto.

Third Method of Use. The third method consists in discovering the likes, dislikes, predilections and peculiar tendencies of those whom you seek to influence, and in addressing yourself thereto.

Fourth Method of Use. The fourth method consists in discovering the particular strength and

weakness of people with whom you deal, and in endeavoring to win them by addressing yourself thereto, on the general plane of their personalities, physical, mental or moral. (See the Tenth Lesson.)

In all this work, your own personal honor should never for a moment be forgotten. Success without honor is valueless, and dishonorable brain-power is not magnetic, in the long run.

Fifth Method of Use. The fifth method consists in studying times and seasons. You are not always possessed of energy, reticence, self-control, etc., and should refuse other people the advantage of your non-magnetic conditions. Similarly, other people are often in a state of confused vibrations, their inner conditions are disturbing and irritating, or they are intensely vibrant in certain directions, so that you cannot (magnetically) break in, or, if you do so, you arouse antagonism at the start. The truly magnetic person avoids personal contact under conditions unfavorable to himself.

Sixth Method of Use. The sixth method consists in the persistent cultivation of unruffled self-control. The secret of a perfect self-control is the clear apprehension of the goal, ceaseless retention thereof in mind, and the steadfast refusal to sacrifice its attainment for any impulse or any secondary gratification. This is a star method.

Seventh Method of Use. The seventh method consists in maintaining intense inner energy, outward calm and unvarying courtesy.

Eighth Method of Use. The eighth method consists in preserving an unassuming, non-irritating sense of personal dignity.

Many people fail by yielding to the magnetism or the aggravation of inferiors. A closed feeling of dignity shuts out such injurious influences.

With equals, the consciousness of dignity wins through frankness and openness.

With superiors, the same rule holds good, but the feeling should be veiled by courtesy, deference, naturalness and modest independence, and every principle and suggestion of the present book should be magnetically applied.

If you will make this lesson a part of the working furniture of your life, you will assuredly discover in success that *the active magnetic mind compels.*

Brain-power is exemplified independently of the schools. Your native endowments are your own to cultivate. If you have the advantage of school-training, well and good; but even without that advantage, you may so exercise and unfold your own organ of mind as to make it a magnet to others, a compulsion to success.

NINTH METHOD OF USE. The magnetic use of brain-power involves the question of adjustment.

In dealing with *inferiors*, you should *assume* their level, but without ostentation or condescension, applying then the general principles of magnetism.

In dealing with *equals*, you have merely to apply the same principles.

In dealing with superiors,— people who suppose themselves such,— you should in some way convey to them your recognition of the claim,— ignoring your inner unwillingness and private opinion about it,— but without abasement or humility, applying then the general principles of magnetism.

TENTH METHOD OF USE. The habit of criticism, spoken or unspoken, among friends or elsewhere, vitiates magnetic influence, but especially weakens power of brain. The open complimentary attitude, if it represents sincerity perseveringly sought, stimulates and harmonizes the action of the brain.

You are, therefore, invited to eliminate the habit of carping criticism (not independent judgment) from your life, and to cultivate the complimentary attitude, giving it expression at every reasonable opportunity. This also is a star method.

ELEVENTH METHOD OF USE. In all attempts at a magnetic use of brain-power, the sense of inner magnetism should be maintained. You are a student of

magnetism: remember, therefore, to be magnetic invariably in all use of your personal powers.

Twelfth Method of Use. With the following crown method this lesson closes:

We assume two attitudes toward each of the worlds of matter and truth: the attitude of knowledge and the attitude of practical conduct. In the one attitude we seek to know about things; in the other we appropriate and use them. The present method consists in transforming the theoretical into the concrete attitude, for so only do we secure the value of things known. You are invited, therefore, to ask yourself concerning any new fact or truth discovered from time to time: "How can I work this discovery over into my practical character and life?" You should then proceed immediately, or as soon as possible, to make the fact or truth a practical part of yourself. Illustrations: a new word — use it; a new thought — make it your own by practice; a new opportunity — seize it now; a new truth, principle, law — work over into your life. By this method you develop and use the brain in a very practical manner.

The White Life

I center the All—
The All is etheric, incoming rays
Of luminous whiteness, uniting all virtues,
And of vibrant life, evolving all values,
And of untarnished beauty, exhausting all attractions.

In the center of the All of White I stand:
I receive its innumerable arrows into my soul;
They hurt not. Oh, but they thrill me and purify!
They awaken the eternal Self of me!
And they repel not, but draw,
Till I go,—on the wings of good-will I go,—
With a smile of well-meaning, to every living thing;
And the brotherhood of existence I see,
And my joy it is full;
For I and each soul are beloved
By the luminous, beautiful All.

Then I rise, as from a bath in life's springs,
Tingling with courage and hope.
Now the first man or woman I meet I greet,
Large in myself, as equally large
My kin in the drift of worlds;
I fear them not, for, whatever they be,
I have dwelt in the Center of All,
I have conquered as mine the White Life.
I am the life that is white,—
I am one with the Wonderful All.

—The Author.

THE THIRTEENTH LESSON—The White Universe

Faith in the gods precarious seems;
But then, 'tis faith in man's creations.
Trust thou a Universe! Lo, it teems
With final victor consummations.
Swing into orbit deeds and dreams!
Bank on the ultimate conservations!

—THE AUTHOR.

PRINCIPLE — *Intelligent faith is a resistless demand on the magnetism of the nature of things.*

YOUR NATURE and the nature of the Universe are of one essence. All is personal. This fact makes true success impossible except through harmony with the whole Personal System. We may now say that harmony consists in being what the nature of a thing calls for. The Universe seeks such harmony — realization of itself. This, then, must be *your* goal also. The striving for such harmony constitutes religion — individual, undogmatic, sweet and free. In the realization of your true self you draw to self all the beneficent forces of the Universe.

That you may obtain the full power of a magnetic life, you are invited thoroughly to study and profoundly to believe the following prime truths:

FIRST PRIME TRUTH: *Success is the product of the*

self multiplied into the times and coöperated with by the ever-ready nature of things.

You have certain limitations of nature which you can hardly pass. This is true of body, mind and moral consciousness. But neither you nor any one knows exactly what the more important of these limitations are, and they cannot reasonably be affirmed for the present earth-stage until late in life.

Within these limitations you are sole arbiter; that is to say, you can so live as either to develop your innate possibilities absolutely (speaking in an accommodated sense), or to demonstrate by what you have done that, under perfect conditions, you could and would have thus developed. In either case you achieve the highest success.

But if you accomplish one or the other of these two things, you multiply yourself into the times — the general environment of your life.

Multiplying Self into Worlds.

Let us understand. The pioneer develops himself according to his surroundings by multiplying himself into a wilderness. The result is — a successful farmer and citizen. Lincoln multiplied himself into every circumstance, and finally, in the largest sense, into his times. The pioneer has done this as truly, though not to so large a degree, as the Emancipator.

This multiplying of self into conditions always results in two things: the development of the individual and the modification of circumstances — so far as they are truly environment.

Many people are *creatures* of circumstances. People of magnetism and will are *creators* of environment. The first statement represents failure, more or less. The second statement represents success.

SECOND PRIME TRUTH: *The Universe is more interested in your best development than you are interested therein, and is more anxious to give you your highest name, place, work and success than you are anxious to secure them. Observe!*

The above proposition involves personal, mental and moral culture *plus* material prosperity. The Universe desires neither that you should fail of self-development, nor that you should come to real want.

You can never become highly magnetic, in individual development and in financial prosperity, until you are literally saturated with belief in this proposition, although, even then, you may or you may not be aware of the fact. If you will study successful men, you will find them acting, consciously or unconsciously, upon this hypothesis, or some modification of it.

THIRD PRIME TRUTH: *It is the privilege of every individual to draw on the Universe for all forces*

necessary to personal and financial success, under the limitations of endowment.

The Universe is a system of law. To invoke its aid, you must come into harmony with law.

Many people permit themselves to become discouraged, and they complain that things, circumstances, a God or the worlds are "down on" them. This is an imbecile cry. Nothing is "down on" them save themselves and a few other imbeciles. It is altogether a question of multiplying self, by conformity to law, into one's environment. With every intelligent and persistent effort to do this the nature of things coöperates. This is the most certain fact in our life.

The Universe is itself now engaged in the struggle to realize its possibilities, while the Infinite forever coöperates; but you are a part of the whole, whose ultimate success *depends upon the success of its effort to bring you to your best individual success.*

The universal effort is your advantage. Seize it. Begin at once to assist.

Physical life struggles to realize itself in nature. It is opposed by a something which we may call inertia (against life), the manifestation being death.

Mind struggles to realize itself. It also is opposed by an inertia (against truth) which manifests in many ways;— call the general opposition ignorance.

Moral powers struggle to realize themselves, but are opposed by a something which as well may be called inertia (against right).

In all cases inertia means failure. In the lower spheres, salvation from inertia is finally brought about by the innate workings of the System.

In the individual career of men, this salvation can only be secured by a willed conformity to mental and moral laws.

You can make successful demands upon the Universal Forces, then, by

Firstly, assuming the inner attitude of receptivity and expectancy in regard to all helpful forces;

Secondly, by making the best of yourself under all conditions;

Thirdly, by multiplying that best self in the best possible way into all your life-conditions;

Fourthly, and specifically, by absorbing and practising the suggestions of this book.

This book tells you how. If you will patiently follow these lessons, you will assuredly multiply yourself into your environment.

Every one of the elements herein noted is a *demand* which has the force of law, upon the Universal Forces. The group as a sum-total has a drawing power of immense magnitude. Try, at this point in

our study, to catch their real significance. Get the massed force of the following presentation:

The Universal Forces respond to harmonious demands of self multiplied into conditions by —

Belief,	*Alertness,*	*Hope,*	*Brain-Power,*
Health,	*Fidelity,*	*Courage,*	*Faith,*
Will,	*Honor,*	*Confidence,*	*Physical Magnetism.*

None of these elements can be secured except through harmony with law. Thus only can you make the best of yourself and multiply yourself into environment. Thus only can you maintain the attitude of demand-faith.

Hence, any response of the Universal Forces that comes to you is evidence of a degree of harmony.

If you have caught the meaning of this book, you have discovered that the chief element,—that quality which, if other qualities fairly obtain, conducts you to the completest harmony,— is *honor,* which represents in man all the essences of the Universal Righteousness. It is masterful honor which vibrates your personality into rhythm with the universal vibrations and secures response to the demands upon the System of the remaining eleven qualities. If honor pervades them they are irresistible, under the limitations only of your endowment. By as much as honor is lacking, your vibrations, your character, your conduct,

oppose the intentions of the System and induce antagonism and confusion.

The Universe is a White Universe. The individual who is *rightly* related to it necessarily strives to live the *white life*. Deity is the Infinite White Life, and the sole ambition of Deity is evidently the *white life* begotten in all finite intelligences, human or superior. As the White Life is Deific Happiness and Welfare, so is it happiness and welfare of the White Universe, and hence of the truly successful individual. Confidence in this mighty truth is *Faith*.

If you are earnestly endeavoring to incarnate honor, you are magnetic to the degree in which the eleven magnetic qualities are developed and combined in your selfhood.

Honor has its own magnetic power, even when isolated. Whenever it is multiplied into any other success-element, there results a multiplication both of its own power and of that of the given quality. This effect is remarkable, but it is true.

The most superb effect is seen when honor is multiplied into the entire group of magnetic qualities, for then honor becomes transcendent and the group exhibits majestic power.

Faith in the White Universe.

And, as perfection cannot pass the limits of individual endowment, if one has all the faith or all the

honor he is capable of, and multiplies the one into the other, he has then realized a phase of the perfect Universe-Honor, is in harmony therewith, and by so much compels the Universal Forces to respond. If other qualities are lacking, however, the Forces will be limited by so much in responsiveness. If all qualities are greatly developed and honor and faith are multiplied into the entire group, the individual mounts toward complete harmony with the Universal System, and is infallibly certain to receive a corresponding response.

You are invited to study the various multiplying combinations thus suggested until the enormous value of the magnetic qualities, taken singly, as a group, and as multiplied into each other, begins to appear as a great seed-thought in life.

Returning, now, to faith in the System, a little study will show that perfect faith is perfect honor. One hundred degrees of faith in the System demands one hundred degrees of honor. Similarly with any number of degrees of faith. We may say, 100 degrees faith = 100 degrees honor. But, therefore, 100 degrees honor = 100 degrees faith.

The *validity* of your faith depends upon the degrees of your honor. In part, the *power* of your faith so depends. But the larger part of the power of your faith depends upon the degrees of your honor multi-

plied into the degrees of the remaining magnetic qualities.

The above equation cannot be made between faith and any other quality. For, evidently, there may be in any case, say,

10 degrees belief + 5 degrees health;

7 degrees will + 9 degrees hope, etc., etc. Hence,

10 degrees faith + 8 degrees fidelity, etc., etc.

But if all the qualities are highly developed, faith will inevitably be strong.

Yet, if honor be left out, the whole group is demoralized, and intelligent faith in the System becomes impossible.

IT THUS APPEARS THAT HONOR IS THE PRIME QUALITY OF THE HIGHEST MAGNETIC POWER.

Régimes for developing and using faith in the System are now readily suggested.

RÉGIMES FOR CULTURE OF FAITH:

THE FIRST RÉGIME (*The Life-Demand*) consists in multiplying honor into every developing element (the qualities named in this book) of success. Thus, resolve:

1. I will this day make the most of my *endowments* for honor's sake.

2. I will this day put honor into observance of the laws of *health*.

3. I will this day culture *will* in honorable life.

4. I will this day make honor prominent in all *alertness*.

5. I will this day demonstrate the honor of full *fidelity*.

6. I will this day *hope* in the assurance of honor.

7. I will this day exhibit all the *courage* of honor.

8. I will this day stand *confident* in honor.

9. I will this day put full *brain-power* to honorable uses only.

10. I will this day exercise the *faith* of honor.

11. In all *physical magnetism* I will court the light of honor.

If you are now tempted to cast aside this book, it is evident that you do not desire personal magnetism, or that you regard it as some occult force which one can acquire without obedience to the great laws of human nature.

You can acquire hypnotic power by conformity to certain narrow conditions, but Personal Magnetism involves the very highest and best of your soul and your body, and demands obedience to the deepest and broadest laws of your being, if you would be content with nothing short of its most perfect development.

Our First Régime is called the *Life-Demand* of magnetism. Its power to enlist the coöperation of the Universal Forces is incalculable. See below.

THE SECOND RÉGIME is called the *Demand of Attitudes*. It consists in assuming frequently, by action of will, and ultimately in maintaining subconsciously as habits, certain attitudes of the inner self toward the Life-Forces of the White Universe. These attitudes, are as follows :

FIRST ATTITUDE: The laws of health are observed and vigorous physical vitality is developed as a material demand for power.

SECOND ATTITUDE: Immediately after breakfast, in a quiet and darkened room, you should lie prone upon the back, with the head in a comfortable position, secure perfect relaxation of all muscles, slowly exhaust the lungs several times, and, when wholly composed, assume a receptive mental attitude toward the Universal Forces of good.

You will bring about this attitude by repeating, after the above directions have been followed, slowly and with the whole mind in every word, the following affirmation:

I — am — now — receiving — helpful — forces — from — the — White — Universe — for — body — mind — morals — in — the — full — measure — of — my — faith.

Let the sentence be repeated in this manner, with intervals of rest, a number of times.

You are invited to assume the attitude frequently

during the day, wherever you are, always observing its preliminaries, except that of lying down, and always repeating the talismanic words.

THIRD ATTITUDE: On completion of the above, you should stand erect, breathe fully a few times, and then, first, while motionless, and, secondly, while walking about the room, summon a sense of intense internal energy to the chest, maintain a few seconds, uttering mentally the above affirmation, and relax. Repeat, after the first, during the day.

FOURTH ATTITUDE: On completion of the third attitude, you should assume a comfortable position in a chair, and repeat, with unexcited energy, the sentence below:

I — even I — am — successful. I — belong — now — to — the — successful — class — because — I — have — perfect — faith — in — the White Universe.

Do not doubt. Ignore apparent facts. Maintain the attitude, whether or no.

Repeat frequently during the day, following the preceding.

FIFTH ATTITUDE: You should follow the above attitudes, at morning and during the day, by throwing your whole mind into these words:

I — surely — expect — success. I — am — unchangeably — determined — to — win — success.

SIXTH ATTITUDE: You should follow the above

attitudes, at morning and during the day, by the thought, intensely felt:

I — am — and — I — will — be — perfectly — honorable — in — all — my — dealings — with — men — and — women — so — help — me — God!

SEVENTH ATTITUDE: You should follow the above attitudes, at morning and during the day, by asserting, calmly, deliberately:

I — fear — no — evil. I — fear — no — evil.

EIGHTH ATTITUDE: You should follow the above attitudes, at morning and during the day, by insisting, in the very depths of your nature:

I — entertain — no — ill-will — toward — any — person — on — earth.

NINTH ATTITUDE: You should follow the above attitudes, at morning and during the day, by endeavoring to realize the full meaning of the great rule of harmony:

I — am — now — at — one — in — desire — and — will — with — the — White — Universe. I — am — striving — to — live — the White Life.

TENTH ATTITUDE: You should follow the above attitudes, at morning and during the day, by asserting with intense energy and desire:

I — am — magnetic. Mine — is — the — full — power — of — personal magnetism.

ELEVENTH ATTITUDE: You should follow the

above attitudes, at morning and during the day, by the cry of faith:

I — trust — thee — O — Universe — of — Unsullied — Whiteness!

Twelfth Attitude: You should follow the above attitudes, at morning and during the day, by uttering the great Individual Assertion:

I — Am! I — am — Power!

Time devoted to the whole, one minute for each, twelve minutes, the attitudes finally becoming automatic and constituting a perfect composite assumption of magnetic faith toward all universal forces of good.

You are also invited to make these attitudes your last thought at night.

The Third Régime is *Alternation of Attitudes.* When you have become thoroughly familiar with the twelve attitudes above, it will be well to make each one a talisman for one day, taking the first on the first day, the second on the following day, and so on for twelve days; then returning and repeating the process; devoting about one month to this régime.

These attitudes constitute a prayer to the White Life, because they prepare you to receive good and they appeal, if conduct accords, without whimper or complaint, to all the laws and forces which the nature of things designs shall coöperate with your life.

(There is no magnetic power in the complaining mind).

This composite prayer, issuing from a personality developed by the teachings of the present book, will infallibly bring you all the true success which you are fitted to achieve.

Do not be discouraged. Do not become impatient. Do not permit o-called "hard facts" to inspire doubt or to destroy your resolution to master this system of magnetic culture. It is practical, possible, and based upon law, and only time and perseverance are required to demonstrate its value.

Remember! Yes, remember!

Intelligent faith is a resistless demand on the magnetism of the nature of things, and is psychic in thought-attitude and practical in concrete action.

By faith you demand; by action you create channels for response to demand.

How It Is Done

The smithy molds a shoe:
His face gleams in the light of his forge;
His giant muscles bulge along his enormous arms.

Cling! Clang! Cling! Cling!
This is the joyous song of the anvil.
Ho! Ho! Poof! Hi! Ho!
This is the song of the man at his work.
And the striker goes all in the blows,
And the anvil leaps up to the master above it,
And into a mere mass of red-hot iron
An honest soul has worked its fibres
Till the shoe like a magnet 's come true.

The racer stands impatiently:
He paws the littered floor of the shop;
He mocks the whole world's animal beauty.
Eyes of fire! Neck of flower-like curve!
Limbs? Slender, yet dowered to spurn the earth,
And feet shod with absolute perfection,
Into which has a Man — a real Power —
Put wings — you see them not? — they are there —
For a lightning mile!

Does the horse win the race? Oh, aye!
Does the iron-worker win it? Deny!
Does the driver, a midget round spun?
By the smithy and driver and horse 't is done,—
Oh, thus is the great race made and won.

— The Author.

THE FOURTEENTH LESSON—Magnetic Specialties

If winning 's in thy tireless will,
Combine all force with nicest skill.
The lover hath consummate art,—
He opens, yet conceals, his heart;
So master men gauge work and power
To person, mood, condition, hour.

— THE AUTHOR.

PRINCIPLE — *Concentrated purpose determines the personal atmosphere.*

EVERY PERSON differs, in various ways, from every other person.

The sum-total of such differences in each constitutes individuality.

The sum-total of resemblances is vastly important, but the differences — the individuality — is the chief value in the development of your life. This is because all life is reaction, and the problem of your success is just the problem of your best adjustment to the whole of life.

Individuality centers and determines (in a general way) the personal etheric field.

Every person, therefore, possesses an etheric field, or a personal atmosphere which is peculiar to himself.

The Self and Conduct.

As will be seen in a later lesson, the individual is original — product of birth,—and acquired—product of conduct. The kind and quality of the personal atmosphere depends, then, upon one's nature and one's character — upon the essential and acquired constitution of the individual.

You were born with a certain *nature;* you have acquired a certain *character.* Your birth-nature creates — that is, gives form to — your etheric field, so far as its general qualities are concerned. It does this, in part, by direct action of the self upon the personal atmosphere; in part, by indirect reaction, the field reacting upon the self and the self, in turn, reacting upon the field.

You are invited to make this subject a study until it is thoroughly familiar. The work will prove of the greatest benefit to concentration.

Your *acquired* character, it is also to be noted, more or less modifies, and sometimes confuses, this pyschic creation, the personal atmosphere.

The meaning of all this is as follows: Not only your body, but also your mind and moral personality, are expressions of the incoming Universal Forces — that is, you would have no existence without them; but to you, and to you alone, is given the power to mold these Forces into your individual selfhood.

In doing so you therefore determine your personal atmosphere, both as pervading and as extending beyond the body.

But the making of character tends to react upon and modify the original nature, and thus, as well, by reaction, the etheric field.

Your conduct, which incessantly influences your nature and character, is, therefore, of the vastest importance.

Occupation and Self-Molding.

We now go on to observe that your conduct depends largely upon the pursuits of your life.

Occupation tends to make character and to change the nature, for upon these factors conduct forever reacts.

Your trade, vocation, business, profession, plays an important part in building your selfhood.

It ought not to be true, but it often is so, that occupation makes the self, rather than that self determines the occupation. In the free world of magnetism the self molds occupation.

You suppose that you are building a business. Your business is really building you. A few years devoted to any particular kind of work suffice very largely to determine what you are, and hence, your personal atmosphere.

Inasmuch as magnetism is always a condition and an activity of the etheric field, your efforts to acquire magnetic power, therefore, have two objectives: *general magnetism* and *special magnetism.*

In acquiring the latter you are necessarily developing the former. The preceding lessons have been devoted to general magnetism, but they have also contributed somewhat to the special order. It is for *you to apply* the great principles of this book. That work the author cannot accomplish for you. The study and practice of its lessons, however, will both develop your general magnetic power and very greatly assist you in perceiving how they may be made practical and permanent factors in the particular business in which you are now engaged.

In order further to suggest such specializations, certain well-known lines of life-work will now be considered.

But before proceeding, you are requested to remember that your magnetism depends upon your personal atmosphere, that your personal atmosphere is limited by your birth-nature, that the development of your birth-nature creates your character, that your character is largely determined by your occupation, and that success in your occupation involves the very best of you exercised according to the right will. The right will is necessarily magnetic.

Specialized magnetism is, therefore, a specialization of the right will. We now proceed to indicate certain illustrations of specialized magnetism.

First Illustration in Specialized Magnetism: Manual Laborers.

In the *first place*, you should thoroughly fix in mind this truth: there is absolutely nothing degraded or inferior in manual toil, provided you are in spirit a free man. All slavery is degradation.

You are urged to fear neither your employer nor the loss of your position. Fear is hell, and it is also slavery. You should fear nothing but poor work. To the real man, poor work is the only hell and the only slavery. While you are doing consciously poor work, you cannot possibly be magnetic.

If you are honestly striving to do good work, you need not fear employer or discharge. For most employers are appreciative of intention, and the exceptions are better done with than served. Good masters are plentiful to good workmen.

But the good hand-workman has a supreme dignity. Many a brain-worker might well emulate the manual toiler who throws himself into his labor. Muscle and craft-skills found the world; they support and build achievement.

In the *second place*, to be a magnetic muscle-wielder

you must multiply yourself into your work—put the *whole* of yourself at its *best* into the task in hand. In "*Business Power*," you will find suggestions on *hand-magnetism* well worth your study.

Labor should remember, in all its clamor for rights, that its *Supreme Right* is the *right* to make itself INDISPENSABLE to the highest position.

In the *third place*, you should identify your interest with that of your employer. This is one of the triumphs of magnetism,— that it has the capacity to think as the other man thinks. The outcome is as certain as a law of nature — promotion; provided, the toiler does not, while making himself indispensable in one position, fail to stand alert for, and to suggest his value in, a superior capacity. You should work always with the employer's thought in mind, but be never content to remain a mere machine of convenience. In *indispensability* you excite his admiration; in *alertness* for new opportunity you convey into his personal atmosphere the suggestion of your fitness for advancement.

In the *fourth place*, you should always observe the nicest courtesy toward employer and fellow-workman.

In the *fifth place*, you should secure the real friendship of employer and fellow-workman. This is almost always possible in either case, and where the employer is never met, in the case of immediate superior.

If it is not possible, you are urged to forsake the employment, remembering that the Universe is more anxious to put you into the right place than you are to find that place.

In the *sixth place*, you should resolutely maintain in all your work the magnetic thought, —"*I am success. I am sure to succeed.*"

In the *seventh place*, you should cultivate, in every possible way, a supreme faith in self. But this faith should be so veiled as not to arouse antagonism in others.

In the *eighth place*, you should assume and cultivate a perfect faith in the Universe to see you through to ultimate success according to endowments and will-power.

These régimes will assuredly bring to your personal atmosphere the magnetism of power.

Second Illustration in Specialized Magnetism: Clerks.

There are three varieties of clerks, and, in general, of public employees. The first class is resolved to *please the employer* regardless of self or customer. The second is bent on *pleasing self* regardless of customer or employer. The third is determined to *please the customer in the interest of employer*, and, therefore, for the benefit of self.

The last variety only is magnetic in the long run.

If you belong to the second class, you are urged to join the third. This is not likely, because the clerk of that order does not study magnetism. He is our universal candidate for failure.

If your employer insists that you serve in the first class, you are urged to resign your position, because you can never really serve self on that line.

The most successful clerk is he who fully serves his own best self-interest through the unquestionable best interest of his employer. But this means that he serves the best interests of the customer.

It is an absolute maxim of business that nothing short of a permanently pleased customer pays. The successful business is a long affair.

We are now prepared to observe that a clerk's life is composed of two things,— an *external manner* and an *internal attitude*. Only as the manner is genuine can it be truly expressive of the attitude. Only as your attitude is magnetic can your manner toward the customer have magnetic power.

Hence, we discover three kinds of attitudes and three kinds of manners among clerks. In the first attitude we have *indifference* or *hostility* manifesting in a corresponding manner toward the customer. There are millions of clerks of this sort, and they *never* "get on." In the second attitude we have the

sense of superiority which exhibits toward the customer in hauteur, superciliousness, overwhelming knowledge, and the like. This class may "do great business," but it requires the strange multitude, and its success is a matter of exigency, not of magnetism. In the third attitude we have the determination permanently *to please the customer.* The manner is marked by courtesy, patience, deference to opinion, and the evident wish to gratify, all factors being handled by the tact of the genuine well-wisher.

Some clerks and public employees repel by indifference, surliness, or irritating retorts. Others repel by assuming a larger knowledge of the customer's wants than himself possesses. And some clerks try to feel the customer's desires. These are magnetic.

The attitude and manner of magnetism give character and particular quality of action to the personal atmosphere. These factors induce vibrations of an agreeable and attractive kind in the etheric field which infallibly (in the long run) "attune" the customer's ether-field and almost compel his business. Hence the following suggestions:

First, You should, therefore, by will and thought, throw your personal atmosphere into a *state of harmony* and good-will with reference to customers.

Secondly, You should feel and manifest a *purpose*

to please, whether a business transaction occurs at present or not.

Thirdly, You should *concede opinions* and their value, and, where a difference must be maintained, pass it off with a friendly smile, or a jest, or some general commonplace.

Fourthly, You should *concentrate* your whole power upon giving the customer exactly what he wants.

Fifthly, You should always think of yourself as "*standing in his shoes.*"

Sixthly, You should maintain incessantly the magnetic thought, "*I win you, and by fair means.*"

Seventhly, You should be absolutely *regardless* of a customer's style, language, clothing, evident station, or any external sign. Any man's or woman's money is good. Any one's friendship is better.

Eighthly, And, above all, you should, day and night, will for, act for and believe in a larger life-success through an *undeviatingly magnetic clerkship.*

At this point emerges a great law: *He who, day after day, wills and strives for the magnetic attitude, ultimately swings in to himself the Universal Forces of success, and establishes a permanent current of attraction between his own life and that of others.*

For further-on treatment of clerkship, "*Business Power*" may be referred to.

Third Illustration in Specialized Magnetism. Attorneys-at-Law.

A profession signifies a career. It is a selection for life, not a makeshift, an accidental, or a stepping-stone. Hence it presupposes utter concentration, for it is ever a "jealous mistress," brooking no "aside."

In all successful professional careers, then, the one demand makes for the multiplication of the whole man into a life-work, every detail of which is important.

When you see this, you know that a detail is a campaign.

But professional concentration covers a wide field. In the law it means an admirable knowledge of the fundamentals of every other profession.

In particular, it involves a ceaseless study of statutes and decisions, of the laws of human conduct, and of human individualities.

Presuming that you are striving after these goals, your magnetism will depend upon three things:

The success of these efforts;

Your power before the court;

Your ability to influence a jury.

Psychic magnetism has the long run in view. Your psychic success *before the court* demands that your work be characterized by, first, sincerity, and secondly, correct reasoning. This means that your

"case" be stated as it actually is, and that your argument and "brief" be logical.

Magnetism repudiates every case known to be legally or morally bad.

Some lawyers seem to win any kind of case, but this is an illustration of purely physical magnetism, the poorest of human powers when wrongly applied, or of shyster trickery.

Your psychic success *before the jury* demands that you believe in your position; that you convince of that belief; that you treat honest witnesses courteously and detect and expose the dishonest; that you exhibit sincerity of manner and open frankness of address; that you convey to the jury impressions of respect and confidence; that you be perfectly fair in conceding evident facts and positions; that you exhibit courageous expectation for a verdict.

Moreover, magnetism makes every address, whether to court or jury, plain,— so plain that it *must* be understood,— succinct and orderly, and adapted not only to the capacity, but, as well, to the style and mental calibre of the persons whose favorable decisions you wish to secure. And it compels the last juryman to understand.

These considerations now prepare the way for a general magnetic form applicable to all personal contact in the legal profession. This form is itemized as follows:

1. *Throw the personal atmosphere, by intense psychic effort, into the magnetic attitude.*

2. *Maintain at high pressure the purpose to influence favorably, ignoring every adverse circumstance and all feelings of discouragement.*

3. *Keep the unyielding will to win and the magnetic thought, "I am a dynamic battery of success-power," incessantly at the fore of consciousness.*

4. *Preserve intense alertness toward all impressions, and act accordingly.*

5. *Exhibit a non-offensive spirit of courage and a sure expectation of success. Permit no wavering, no inner trembling, no hesitancy, no appearance of doubt.*

6. *Close your personal atmosphere against all psychic assaults.*

7. *Force to the highest pitch the determination to gratify and to win the admiration of court, jury and spectators.*

This general attitude tends telepathically to influence court and jury whose minds "hang in the balance," of uncertainty. And the opposite attitude tends to "tip the scales" the other way.

The application of the above form will be difficult at first, and it will often leave you exhausted, but it will infallibly bring you success, only limited by endowment and environment.

The form is italicized because, with a few appro-

priate substitutions, it is applicable to all those magnetic specializations which deal with personal contact.

Fourth Illustration in Specialized Magnetism: Ministers.

The clergyman should assume no superiority over other people. He occupies a position which is the creation of peculiar personal beliefs. He therefore must declare for *ideals* rather than professed realizations. With him, then, magnetism is an indispensable factor.

If you are a clergyman, you are commended to the form just above stated. If you will substitute congregation and people for judge and jury, its application will bring you infallible magnetism.

You will need, however, to apply to your work the great teachings of this book, particularly those that relate to the mastery of moods and adaptation to human nature.

Your life has specifically to do with public address and with every-day personal contact.

In public address you are invited to make the application of the form italicized above a permanent régime. It is a master-prescription for magnetism in oratory.

But you are urged to remember that the people whom you address are, generally speaking, to be

pleased either with elegance of diction and thought, cogency of reasoning, or emotional presentation. You should, therefore, adapt yourself to your audience, and, for all ordinary occasions, place your thought where the people can understand it, appeal to familiar ideas and experiences, and combine convincing logic with the "high-lights" of the human heart. The aim *merely* to please is unworthy the pulpit. The aim to help will, with the practice of the above suggestions, certainly prove magnetic.

In personal contact, the magnetic clergyman inspires friendship.

This is accomplished (with some psychic exceptions that decline all overtures and are hopeless in natural law) by a real interest in individuals, by an assumed manner of interest, by *concentration of thought and regard in personal contact, sufficient time being taken for the purpose, with the magnetic intention, "I win your friendship in this single interview" emphatically in the foreground of consciousness.*

The majority of people are simply helpless before this assault of genuine psychic magnetism.

A further magnetic law now emerges:

The continuously maintained thought, "I am now a person of splendid magnetism," tends inevitably in time to magnetize the personal atmosphere, and to develop all essential magnetic inner attitudes and

external manners through the working of the great psychic principle of auto-hypnotic suggestion. "As a man thinketh, so is he."

Fifth Illustration in Specialized Magnetism: Teachers.

The teacher has to do with the "leading out" of minds. His aim is not to put facts *into* minds, but to draw mental powers *out* by inducing psychic activity.

The teacher who does not seek to arouse *psychic* as well as intellectual effort in the student, is a comparative failure.

As man is more than body, so is he more than a mind. He is a self utilizing body and mind for life.

It is the teacher's vocation to arouse that self to activity which shall develop it to its best estate.

This he cannot do if he is devoid of magnetic power. Magnetism in the teacher is, therefore, of supreme importance.

When the deepest psychic self is inspired into action, the action *must* seek to express itself in highest mental forms. It is error *merely* to deal with the mental forms. Compel the "great within" to *create* the forms of activity. This process *educates.* Magnetic teaching unquestionably involves:

1. Unassailable *character* on the part of the in-

structor, because the work signifies not only intellectual development, but, as well, psychic culture;

2. General *scholarship*, because specialized information acquires solidity from a solid background;

3. Thorough *special information*, because teaching is specialized instruction;

4. *Clearness of statement*, because it is law that what one clearly knows one can clearly state, and only the clear statement can convey accurate information;

5. *Adaptation to pupils*, because teaching is a psychic touch of mind to mind, never an omnibus presentation of facts;

6. A living *interest in the subject* in hand, because the value of that subject lies not in its details, but in the inspiration induced in their study, and you can only inspire as *you* are interested;

7. A burning *interest in the student*, because teaching is not a packing process, but an unfolding process, and to unfold a human self you must be interested in its peculiar individual culture;

8. A resolute and persistent determination to compel the individual *to do his best* for personal unfoldment along all lines;

9. That general *magnetism of contact* which results from the patient and believing application of the italicized form given under the third illustration above.

You are, therefore, invited as a teacher to make the above paragraphs the bases of permanent régimes. If you will multiply yourself into each of these great principles, it is absolutely certain that you will develop enormous pedagogical magnetism.

Sixth Illustration in Specialized Magnetism: Physicians.

Health is not a thing, — like a tree; it is a condition. Disease is not a thing; it also is a condition. Health is a harmonious condition among the Universal Forces expressed in the so-called physical arena. Disease is deeper than dis-ease; — it is not merely a condition of disease, or discomfort; it is a state of real *disharmony* among the physically expressed Universal Forces.

So long as the Universal Forces play into the individual arena freely, fully, correctly, there is health. When they fail to do so, disease obtains.

Inasmuch as the individual is theoretically master of the Universal Forces,— that is, determines their expression in himself,—disease is primarily of psychic origin. There can be no refutation of this proposition. It is not body which is master in our life, but soul.

There is, therefore, no direct cure of disease — disharmony among the Universal Forces — by the use of drugs.

Let us see. Drugs are matter. Matter is composed of atoms. Atoms are probably forms of motion of the ether in the ether. Such forms of motion build the molecules of the body. Nothing is conceivable as a mover of the ether — as a cause of etheric motion-forms — save mind, psychic power. The universal cause of matter is mind. Matter builds from etheric motion-forms by the continuous activity of mind. The Universal Forces are the products of Mind. The formation of human bodies is the result of the operation of human minds in the physical expression of the Universal Forces, so giving character to — that is, individualizing — that expression.

When such expression departs from the normal condition,— general to all people and particular to individuals,— it exhibits disease. As the psychic person determines the *normal* character of the physical expression of the Universal Forces, so he or she determines its *abnormal* character.

Mere matter cannot depart from its normal ways, any more than a block of marble can shape itself into a statue, beautiful or deformed. Matter is inert: placed, it remains; conditioned, it changes not from within.

Only psychic powers can alter internal physical states. Given any physical condition, it will remain such forever apart from psychic influences. Change

in physical conditions is thus always due to the Intelligence at work in the Universal Forces, or to the human psychic individual, or to both powers in co-operation.

But the Universal Intelligence intends that every person's physical life should be normal — that is, healthy. That intention is frustrated solely by the interference of the human pyschic with law. The latter throws the Universal Forces out of harmony, and thus induces disease, and, continuing to do so generation after generation, fixes various abnormal physical tendencies, habits, conditions, so that disease becomes perpetuated. Responsibility for disease is thus traceable either to some human self — psychic power — in the line of your ancestors, or to yourself.

The cure of disease is, therefore, necessarily a psychic process. Drugs are inert: placed, they will not stir; conditioned, they will not change from within, except by operation of the Universal Intelligence. That is true when they are on the shelf. It is just as true in the human stomach. Their chemical reactions in the body are merely processes of the Universal Intelligence — true always to its own nature therein —to kill or to restore.

But the human intelligence has a delegated power to carry on certain physical functions. It has a limited mastery. You cannot, by mere will-power, by

mere psychic intention, altogether prevent natural chemical reactions in the body, but you can reinforce natural processes and you can stay some of them by psychic harmony and energy. You can retard some activities within the body; you can induce and accelerate others. You can decrease somewhat the power of a drug; you can also give to it especial efficacy.

The conditions under which such psychic influence can best be exerted will now be indicated:

Let us observe, first: "It is a mistake to suppose that the normal state of health is represented by a straight horizontal line. Independently of the well-known causes which raise or depress the standard of vitality, there seems to be, — I think I may venture to say there is,— a rhythmic undulation in the flow of the vital force. The 'dynamo' which furnishes the working powers of consciousness and action has its annual, its monthly, its diurnal waves, even its momentary ripples, in the current it furnishes. There are greater and lesser *curves* in the movement of every day's life,— a series of ascending and descending movements, a periodicity depending on the very nature of the force at work in the living organism."

If, then, the curve of physical condition is *downward* when an injurious substance is taken into the system, its evil effect will be *emphasized and accelerated.* If the curve be *upward,* its effects will be *retarded or nullified.*

If the curve be downward when a naturally *beneficial substance* is taken, the favorable effects will be more or less *counteracted*, or, better perhaps, *prevented*. If the curve be then upward, the benefits will proportionally *hasten and increase*.

Either this curve of health is due to psychic causes, or to material causes not psychically combatted, or its regulation is a matter of psychic effort.

Let us observe, secondly: There is also in our life a *spiritual* periodicity—a curve of the psychic condition. When the curve is *downward* in both cases, drugs are of no more value than stones. When the curve is *upward* in both cases, drugs are totally gratuitous, and they may actually retard the combined movements. When the health-curve is *downward*, the psychic curve *may* follow suit, but it need not do so. When the psychic curve is *downward*, the health-curve *tends* in the same direction. When the health-curve is *upward*, the psychic curve *usually follows*. When the psychic curve is *upward*, we have the *best* condition for the cure of disease.

All these propositions are true of the infant, because the infant mind has the impulses of heredity and is a manipulator of physical states in its own power.

If you will make yourself master of the above thoughts, you will be prepared to eliminate almost

the entire catalogue of drugs and medicines as valueless in the treatment of human disorders.

Let us observe, thirdly: "What is the honest truth about the medical art? That by far the largest number of diseases which physicians are called to treat will get well at any rate, even in spite of reasonably bad treatment. That of the other fraction, a certain number will inevitably die, whatever is done. That there remains a small number of cases where the life of the patient depends on the skill of the physician. That drugs now and then save life; that they often shorten disease and remove symptoms; but that they are second in importance to food, air, temperature, and the other hygienic influences.

"Throw out opium; throw out wine, and the vapors which produce the miracle of anæsthesia, and I firmly believe that if the whole materia medica, *as now used*, could be sunk to the bottom of the sea, it would be all the better for mankind."

The practice of medicine is a stepping-stone, more or less barbarous, but represented by many great and honorable physicians, toward the ultimate and real art of healing by psychic power. The genuine physician is a necessity and a friend, for it is his business to know the body and its disorders.

Let us observe, fourthly: Nevertheless, drugs have very little to do, if anything, with the cure of ordi-

nary ills. *The real healer is psychic power.* The chief value of the medical man consists in his hygienic directions and the *suggestion* of his presence and of his presciptions. Both himself and his patients invest these last factors with a greater power than they intrinsically possess, and thus put into them a genuine psychic efficacy.

It now appears that the doctor's success depends on his ability to adjust his treatment to ascending physical and pyschic curves of condition, and to inspire within the patient psychic buoyancy and energy for the cure of his own disease.

All cure of disease is self-cure, even in the case of infants, for without subjective psychic energy disease is incurable, and this energy may be aroused — if at all — by suggestions, conveyed by visible or invisible means from one soul to another.

The fundamental rule for the physician, then, is to inspire the patient's psychic powers, and to adopt for this purpose any means, material or otherwise, which will convey the suggestion. It is now affirmed:

First — The magnetic physician begins by *knowing* his patient's disease. Thousands of people die because of an incorrect or a belated diagnosis.

Secondly — The magnetic physician uses *few active* drugs.

Thirdly — The magnetic physician brings to the

sick-room *no depressing influences*, such as references to other hopeless cases, or to surgical operations, or to present unfavorable possibilities.

Fourthly — The magnetic physician carries with him the *inspiration* of hope and courage. He believes in himself and his skill, conveys that impression, and thus awakens confidence in his ability.

Fifthly—The magnetic physician takes or manifests a personal *interest in his patient.* The case is, of course, professional, but it is personal as well; life or comfort are at stake. He wishes not only to win the case as a matter of medical skill, but also to help the person. His professional interest is subordinate to his humanity.

Sixthly — The magnetic physician gives *adequate time to* each patient,— so far as all interests will permit,— and gives it ungrudgingly. He takes the time to convince his patient of his personal devotion.

Seventhly — The magnetic physician carries with him the *magnetic attitude*, the magnetic *atmosphere* and manner, the magnetic *subconscious thought.*

Eighthly — The magnetic physician concentrates upon his cases the *psychic will* to heal and the *psychic power* of healing. He depends little upon drugs. He multiplies his psychic self into his directions, medicines, — into the whole case. He does this by thinking and willing it.

Ninthly — The magnetic physician *arouses the patient's own psychic powers*, employing all means to this end. He tries to give to the line of psychic condition the ascending curve, and to adjust his treatment to the upward health-movement.

Tenthly — The magnetic physican endeavors to *improve* his personal magnetism by intelligent thought and practice along both psychic and physical lines. He grooms his body and his mind for magnetic power. He holds his personal atmosphere in the best possible condition for the repelling of adverse influences and the free, efficient play through him to his patients of the Universal Forces.

If you are a physician, you are invited to make the above paragraphs bases of practical régimes for life.

That advice is also suggested, so far as it is applicable, if you are a professional nurse.

If you are neither, you are invited to carry to all sick-rooms which you visit the attitude, atmosphere, manner and psychic influence which are described as characterizing the magnetic physician. By so doing you will certainly assist him when he is available and, perhaps, save life when he cannot be reached.

Let us understand that a drug, *independently of psychic conditions*, can accomplish in a living body nothing other than it can accomplish in a dead one— that is, induce a chemical reaction. No complex of

chemical reactions has power to effect "cure" of disease without the coöperation of life. Call *life* what we may, its essential characteristic is psychic factor. Call psychic factor what we may, it *adds* something to chemical reaction. Psychic factor is, then, the third somewhat operating to give chemical reaction of drugs adequate efficiency to "cure" disease. The patient's psychic condition must therefore be toned up and appealed to. Drugs and nursing perform this work in part, but their efficiency in such suggestion depends on a fine psychic condition in nurse and physician which inspires faith in the patient's conscious and subconscious mind. The doctor and his helper should be splendidly magnetic.

End of Toil

Attrition 's not creation.
Needs force the check of purpose.
Oh, simple, ye who grind and grind,
Aware not of the good feel
Of opposition culturing soul.

If the end of toil 's no value,—
If a value nerve not toil,—
If the nerve of life, vibrant out,
Bring not return of achievement's joy,—
Why, as well rush headlong to chaos.

For mind is hard if worn on self
And grinds to dust,
Diamond set 'gainst diamond.

Cut the world deep for the world's good:
You shine the more,
And the world 's resplendent,
And your toil goes solemnly honorable
To make up humanity's crown.

—The Author

II

THE SECOND DIVISION

Physical Rationale

The Psychic Climb.

In varying circles foreordained
Runs life, to mystic centers chained,
Yet ever forward centers shifting,
And ever upward spirals lifting.
Slowly the blood-red circuits climb
From downy crib to the end of time;
Slowly swings self toward masterhood,
Lapping experience and mood,—
Higher! Higher! Oh, higher! Higher!
Till birth perfects in the Ultimate Fire,
Till the Soul, a-wing, its passion sates
In the blood-red Heart of the Ultimate Fates.

Ponder this truth: thy flesh-nerves ramify
Through boundless orbits of the boundless sky.

—THE AUTHOR.

THE FIFTEENTH LESSON—Magnetic Blood

The vivid hue,
The steely thew,
And the strong heart's crimson wine;
The nerve of health
And the brain's full wealth,—
Oh, here's a life divine.

—THE AUTHOR.

PRINCIPLE—"*The blood is the life.*"

BEFORE proceeding with the culture of physical magnetism, it will be necessary to pause for a time and to discover the philosophy underlying the Fourth Division of the present work.

This philosophy has a physical basis. The lessons of the Second and Third Divisions are, therefore, of the utmost importance, and should not be lightly passed. You may acquire physical magnetism without understanding the reasons for its culture-processes, but Success-Magnetism demands that you know why and for what purpose you essay the present (or any) undertaking.

While we are now engaged in physical studies, the etheric and psychic factors should not for a moment be forgotten. This book holds that, within the body,

the soul is king,— in a sense as creator and, as will be seen in the lessons on physical magnetism, as determiner of the physical character. As such sovereign, the subconscious self of you employs the etheric medium for the processes of the body.

In order to be of use, the body must store energy. The energy of the body depends upon several familiar factors, such as food, air, exercise and rest, atmospheric and climatic conditions, mental and emotional influences, and the individual constitution at various stages in life. The immediate source of physical energy, however, is the blood. "The blood is the life."

The Blood

The blood consists of *plasma*, a fluid, and *red* and *white corpuscles* (not to be confused with the "corpuscles" of the ether), and *fibrinogen*. The plasma forms a matrix in which the blood corpuscles are immersed and float. The fibrinogen we may ignore.

The *white corpuscles* are globular or irregular white bodies which exist scattered about among the red corpuscles. They are larger than, but not so numerous as, the red corpuscles. They are capable of free amœboid movement,— that is, a thrusting forward of a part of the corpuscles in what is called a "process" (the latter attaching itself to any tissue), and the flowing of the rest of the corpuscle's body to the process,—

and by this amœboid movement they pass through the walls of the capillary arteries into the lymph-spaces of the connective tissue, which latter is everywhere associated with the blood-vessels. When certain organisms which are injurious to the health of the body exist within it, they are found in the lymph-spaces. It is the function of the white blood-corpuscles to destroy these organisms by first engulfing them within their own substance and then absorbing them, which function the white corpuscles in many instances accomplish at the expense of their own life because of disharmony in the body. When the white corpuscles serve the former destructive function they are called *phagocytes*, "destroyers." They are thus, when normal, body-protectors. Physical tone depends in part, upon the normal condition of the white blood-corpuscles. If they are abnormal or insufficient in number, the enemies of the body get the better of it, and disease prevails. The white corpuscles seem to conduct themselves in a psychic manner: normally they act intelligently in the interest of the body, but when abnormal they are *macropharges*, and even proceed to devour the red corpuscles.

In a state of robust health, there exists in the blood a further constituent, *opsonin*, the function of which is so to act upon deleterious organisms in the current that an affinity may be established between

them and the white corpuscles, thus enabling the latter to accomplish the work of absorption and destruction above referred to. Of course the mental factor conditions health in its relation to digestion and assimilation, upon which depend the nutritive elements and *opsonin* in the blood. Evidently, then, the white corpuscles are what the psychic person has made them. Magnetic health-tone signifies a protecting normality in these wonderful bodies.

The *red corpuscles* are red, circular bi-concave discs which float in the plasma or fluid portions of the blood and are carried by circulation with the fluid, not leaving the blood-vessels, as do the white corpuscles, and as does the plasma, but remaining therein throughout the circulation. The sole function of the red corpuscles is to supply the blood with oxygen, which function they accomplish by means of a consitutent of themselves, *hæmoglobin*, a chemical substance having an active affinity for oxygen, but holding it loosely, and readily giving it up. The circulation of the red corpuscles is called the *hæmatic circulation* (Greek *aima*, "blood"). Remembering that oxygen comes from a Sanscrit root, *Gan*, meaning, "to produce," and that, in order to exist, we breathe,— Sanscrit, *as*, "to breathe, exist, be,"— and must grow,— Sanscrit, *bhu*, "to grow, become, be,"— breathing that which contains oxygen, *air*,—

Sanscrit, *aw*, "to blow,"—we see that the red corpuscles receive in the lungs, and furnish the food elements in the blood with, the very essence of life. "A man of red blood" is a phrase significant of health, vigor and power. Rational exercise and full breathing thus quicken the distribution of oxygen-bearing red corpuscles and assist in laying, strong and deep, a perfect foundation for physical magnetism.

The *plasma* contains oxygen and the food-elements of the blood, which enter the circulation as products of digestion. Unlike the red corpuscles, the plasma must *pass out* of the blood-vessels and come into *direct contact* with tissue everywhere throughout the body. To accomplish this function, the plasma passes *through the walls* of the smaller arterial channels, the capillaries, into the lymph-spaces surrounding the tissue. These spaces are called lymph-spaces because the fluid *plasma*, after exosmosis (or passage) through the capillary walls into such spaces, contains *waste material* which has passed out from tissue, as well as the *food-elements* required for repair of tissue. The fluid in this mixed state is called *lymph*. Thus the arterial blood-plasma circulates throughout the body and comes into direct contact with all tissue, which exists, therefore, in a bath, and thus the waste elements enter the venous circulation from the lymph-tubes, connected with the lymph-spaces, by

endosmosis through the venous walls. "In these lymph-spaces the utmost freedom of exchange between the lymph and the tissue-elements is possible. A constant addition of fresh fluid is being poured out of the blood-vessels, which drives the old supply before it and thus keeps up a kind of circulation. Ultimately the lymph empties into the lymph-sinuses (cavities) and is conveyed into the lymphatic vessels (tubes) constituting the lymphatic system, through which it finds its way back to the venous system. This process (from arterial capillaries through the lymph cavities and vessels into the veins) is called the *lymphatic circulation.*" The word *lymph* is allied to *limpid,* shining, clear, and *plasma* is derived from the Greek *plasma,*" a mold or matrix." The idea and fact are the clear stream of life, since blood means "flourishing life." In health the plasma is clear from impurities, rich in oxygen and food-elements and is abundant in supply. All the directions and physical régimes set forth in this book contribute to the important goal just indicated. A person of poor, impure blood and weak circulation cannot be magnetic, although, by the work here offered, even such an one may ultimately develop potent health-magnetism. The health-foundation being laid, our instructions will infallibly erect thereon a great magnetic superstructure.

THE CIRCULATORY SYSTEM.

We have thus seen that there are two orders of blood-circulation, the hæmatic and the lymphatic. It is evident that during this *lymphatic* circulation there is more or less of delay in the general movement of the blood while the body-tissues are being bathed in the fluid and are receiving food-elements and giving off waste material. But in order that the entire body may be furnished with a constant supply of fresh blood, the *haematic* circulation proceeds through (in) free channels (arteries and capillaries), that ramify to all parts of the body — penetrating among the tissues of every organ immediately requiring blood. This more rapid circulation proceeds through the heart, the arteries and their capillaries (the vessels containing regenerated blood), and the veins and vein rootlets (containing the impure blood). During this circulation the blood, after it leaves the heart, enters the lung structures by the pulmonary artery, passing into the wide-spreading arterial capillaries which are in *apposition* with the thin walls of the air-sacs, and thus coming into the closest relation to the air with its oxygen, which is now seized by the blood itself, while the carbon dioxide of the blood is given off from the ramifying veins and eliminated in the exhalations of breathing.

The *heart* is essentially a muscular organ which is

subdivided into four cavities by a longitudinal septum and a transverse constriction. The upper cavities are the right and left auricles, and the lower are the right and left ventricles. These chambers are, as auricles and ventricles, continuous respectively with the great arteries making into the heart and the great veins making from it. The sole function of the heart is to pump the blood into the blood-vessels and to furnish the impulses by which it is urged through the circulatory system.

The *arteries* are free channels, but the *veins* are furnished at intervals with *valves* which open to the forward movement of the blood on its way to the heart, but close against a reverse movement.

The *course of the general circulation* is outlined as follows. From the veins the blood enters the upper right side of the heart (the right auricle), passes thence into the lower right chamber (the right ventricle), thence into the lungs through the pulmonary artery and the arterial capillaries which ramify the cell-walls of the lungs, or the walls of their air-sacs —giving off carbon dioxide and receiving oxygen by osmosis through the walls — from the cell-walls in which the pulmonary capillaries inosculate with the veins, into the latter, thence into the upper left chamber of the heart (the left auricle), thence into the lower left chamber (the left ventricle), thence

through the aorta into the arteries and into the arterial capillaries, from which, by osmosis, it finds its way into the lymphatic system and bathes the surrounding tissue, from which system it passes into the veins by way of the vena cava and returns to the heart for a fresh journey.

Source of Body-Energy.

The blood is the source of energy, since it bathes all parts of the body, the supply of which energy is due to chemical processes beginning with the simple food-elements contained in the current and continuing into more and more complex forms of living tissue. This general work of transformation stores in the body augmenting amounts of energy in an ascending scale up to normal limit. Physical and physiological activities decompose the chemical substances of the living tissues, thus setting free again the energy stored in them.

The general process above referred to is known as *metabolism*, which is accomplished by means of two sub-processes, *anabolism* and *katabolism*.

By these two sub-processes the food materials are built up into normal protoplasm and broken down into waste products, which are cast out into the lymph-spaces and there form constituents of the lymph. By *anabolism* the chemical formula (we

might say, structure) of protoplasm is established, resulting in the storing up of the energy required to force the chemical substances into union and to constitute such formula of the protoplasm. In the process of *katabolism* the formula is broken apart (the arrangement of protoplasmic elements) and the stored energy is thus set free to do the work of the body.

But the supply of energy in any tissue or organ depends upon the nutrition of the latter, and a certain amount of *activity* in the tissue or organ is therefore required in order to *maintain the integrity* of the body and its normal amount of energy.

When a tissue or an organ is *active*, it *expends* energy derived from nutrition. If the expenditure of energy *exceeds* greatly the supply of energy due to nutrition, the tissue or organ becomes exhausted.

An abundance of energy thus demands that nutritive activity shall be greater than expending activity.

Nevertheless, there is a point at which *inactivity* prevents nutrition and storing of energy. This law obtains also in the psychic realm. Development of the self demands activity; *excessive* activity expends more than it "stores," while *undue* inactivity in turn, through disuse of powers, decreases the sum-total of psychic ability.

Thus appears the importance of a full supply of

clean blood and its vigorous circulation, together with the right *kind* and *amount* of activity and rest. And when we recall that the body is a complex of ether-forms, the blood itself, with all its constituents, being a product of etheric activity, and that its every process, therefore, involves and influences that medium, we see that it is for the psychic factor—the self — to live and act within this very essence of reality, the etheric back-ground of physiological functions, in manners perfectly adapted to physical tone, richness of blood, power and freedom of circulation, oxygenation of the red corpuscles, normality of the white corpuscles, and the completest success of the general processes of metabolism. Herein the ether performs its most wonderful work, unless we except its work in the cells of the brain — and one might say, in view of the selective and creative powers shown in the circulation, that even the blood thinks. Present-day science may reduce all this to chemical reaction, tropism, or what-not; but this merely substitutes other words for the same thing. In the last analysis, we conclude that there is no part of the body where the real self of a man — *whatever* that be — does not sovereignly act.

The Rhythm of Life

The silence between two noises
Has eloquence mysterious.
The night-stars labor not;
They pause in the sky's vast idleness.
The wise soul drifts and dreams
And is borne on by invisible gods,—
But the fired brains of men and women
Think to hurry a universe.

Now when the Six Days were done,
He rested who needs no rest,
And, behold! the since-creation discounts
The whole preliminary task
Of flinging naked worlds to place.

Oh, the might of stored energy
When the inrain of life has ceased!
See: the mind breathes lustily,
While body quivers to essay achievement
Erstwhile but a fleeting fancy!
'T is done: the rhythm of life turns back,
And the man again girds up his loins
Quietly, impassively, with closed eyes.
But look you — the morrow!

— THE AUTHOR.

THE SIXTEENTH LESSON—Magnetic Rest.

Rest, rest, my soul;
Sleep, weary flesh;
Nearer the goal
If life be fresh.

—THE AUTHOR.

PRINCIPLE—*Life moves not on a straight line, but in rhythmic curves.*

THE importance of rest is not greater than the difficulty of taking it properly.

With some parts of the body activity is normally more or less continuous, for their expenditure of energy is at least balanced by their income.

If the income could be always equal to the outgo, why should not physical immortality become a fact?

But some parts of the organism demand periods of repose because their stored forces are at times largely exhausted. It is necessary that the body should sleep in spots while wide-awake as a whole. These facts suggest

THE VALUE OF EXERCISE.

Assuming that the blood contains a given amount of the nutritive element, and remembering that this is transfused through the walls of the blood-vessels into

lymph-spaces and the surrounding tissue, it is evident that increase of blood circulation augments the supply to that tissue of its needed nutrition.

In this general work the lungs, as we have seen, play an important part.

We breathe in order to get rid of carbon dioxide gas in the lungs (having received it from the blood), and to secure a sufficient supply of oxygen by drawing it through the walls of the air-sacs of the lungs into the blood as well as from the red corpuscles in the blood circulation. The lungs contract to expel the one and expand to regain normal position, thus receiving the other. Perhaps the expansion occurs in order to supply the blood with oxygen, contraction restoring the organs to position, and thus expelling the carbon dioxide. The cause of these movements will later be explained.

When the lungs fill, the cavity of the chest expands, and the blood from the systemic veins is drawn (sucked) into the right auricle, which contracts to force it into the right ventricle, from which it is forced through the blood vessels in lungs into the left auricle, the left ventricle, and so on through the aorta into the arteries.

In movement of the limbs, also, a suction of the blood occurs from the arterial branches into the larger veins.

For such veins are imbedded in the muscle-bundles, and muscular contraction in work compresses the small veins into which they ramify, from one part to another, blood being thus forced onward.

The heart is stimulated to pass the excess of blood brought to it by breathing and exercise onward through the lungs into the arterial system.

It is in this manner that exercise increases the circulation, muscular activity forcing more blood into the veins and heart, the latter forcing increased amounts into the blood-vessels of the lungs, and this excess stimulating the lungs into greater activity.

The same result would follow increased voluntary respiration without particular muscular activity, in the manner stated above.

A proper combination of muscular activity and full abdominal breathing would, therefore, multiply the stimulated action of the blood circulation.

Such increased circulation, other things being equal, adds to the blood from digestion its nutritive food-elements, and from the lungs its necessary supply of oxygen, and thus increases the tissue-making processes of the body and the general store of physical energy.

Ordinarily the activity of the nerves and muscles expends more energy than they accumulate at a given time of exercise.

The body must, therefore, be given stated oppor-

tunities for rest, as in sleep, in order that the balance between accumulation and expenditure of force may be restored.

But certain activities involve certain "sets" of nerves and muscles (confining our attention to these), while others remain more or less quiescent. The *entire body* may not need rest, but *various portions* only. When activity is withdrawn from working nerves and muscles to those which have been inactive, the former are allowed time for recuperation, while the latter are employed without depleting the general store of energy, practically considered.

The best exercise, therefore, consists of varied activities, and never too long brings into action one set of nerves or muscles, nor engages them in unduly continued violent work. These facts suggest

The Rationale of Rest.

The magnetic person, therefore, knows how to rest. You will, perhaps, affirm that this is not a difficult affair. As a matter of fact, few people know anything about it. It is a very valuable art.

There are those whose sleep is good, but it is not psychically magnetic.

The magnetism of sleep evolves from a psychic state of peace, of oneness with the White Universe, of enforced freedom from care, and from that receptive attitude

toward the Universal Forces which draws to itself vital and attractive powers.

When you rest during the day, you should "let go" everything and come into the above state.

Before yielding to slumber at night, you should also —

Be at peace!

Assume oneness with the All;

Banish care from the mind;

Relax muscles and nerves;

Think, easily, calmly, confidently, "*I shall this night develop magnetic power in every part of the body.*"

Observe! And pauses for a day or two are especially important during the working of our régimes. From such creative pauses you will pass to work or to exercise in a condition the very best fitted for the development of magnetism.

True rest is restorative pyschic activity. When the conscious mind is at peace, within itself and with all existences, and is strongly assertive for its rights and privileges in our great Universe, then the subconscious knows that its hour has arrived in which to draw into the body the Universal Forces and therewith to rebuild and restore tissue and function. Thus does magnetic sleep perform its divine work, and this is equally true of all waking and magnetic pauses in the activity of life.

Air.

I found a woman done to death;
A heap of helpless, suffering flesh,
On whose poor soul "last rites" had fallen.

I said: "Up windows! Out of bed!
Take heart! Die not a human rag!
Now breathe — be patient — through this breathing-tube
Whose suction 's felt by worlds."

You 've seen a little flower, dying,
Slow rise and smile when sunlit rains
Had fondled back its strength:
So fared my patient, drinking air
Cool off the Heart of Life.

Drug, an' ye will!
Seize all assistance!
But the infinite space is vibrant still
With God's insistence.

— THE AUTHOR.

THE SEVENTEENTH LESSON—Magnetic Breathing.

Hangs in it the tang of the sea
And the smell of young pines,
And the sun's brave quality—
With bouquet of old wines.
Comes with it a nerve elation!
Comes with it new-thought creation!
Comes daring! Comes exaltation!
Comes talent's all-venturing hour!
Comes beauty's ethereal flower!
Comes mood of the gods! Comes power!

—THE AUTHOR.

PRINCIPLE— *Oxygen carries etheric life.*

CHRISTIAN tradition declares that the Creator breathed the breath of life into man's nostrils, and he became a "living soul."

This statement is significant: it suggests that the proper channel for the breath is the nose, not the mouth, and that breathing has something more than a physiological value. The full breather ought to be splendidly psychic.

RESPIRATION.

There is a nervous center in the spinal cord from which certain nerves proceed to the various muscles connected with respiration, and there is in the brain

a respiratory center communicating by appropriate nerves with this nervous center.

In a general way, it may be said that the muscles involved in respiration are those that raise the ribs, that lie between the ribs, and that operate in the lungs, the diaphragm, and the walls of the abdomen.

Throughout all this muscular system various nerves, carrying messages or impulses from the respiratory centers in the brain and spinal cord to the muscles involved, and from the latter to the former, ramify and furnish the necessary stimulus to breathing.

In an act of inhalation the ribs rise, the lungs fill, the diaphragm descends, and the abdominal organs are compressed and thrust against the walls of the belly. In exhalation a general reversal of these processes takes place.

When the venous blood reaches the lungs from the right ventricle, it contains more or less carbon dioxide, which must be gotten rid of through the walls of the air-sacs. It has also been impoverished of oxygen, and this lack must be supplied by the lungs.

It is this condition of the blood — excess of carbon dioxide and lack of oxygen — probably the latter factor — which stimulates, through action upon the nerves of the lungs and the nervous center of the spinal cord, the respiratory center of the brain

to send back to the nerves connected with the various muscles engaged in breathing the necessary impulses to perform their functions. At this point should be noted

Certain Important Facts.

1. The amount of carbon dioxide given off in breathing varies with the temperature of the surrounding atmosphere as compared with that of the body.

2. If the external temperature lowers that of the body, less quantities of the gas are eliminated.

3. If it raises body-temperature, more of the gas is given off.

4. If the surrounding temperature is cooler than that of the body, but does not lower it, more gas is given off and more oxygen is taken in.

5. Muscular exertion increases the amount of gas given off and of oxygen absorbed.

6. When the body passes, within a short time, from normal atmospheric density into a rarefied atmosphere, the gas is given off imperfectly and the blood receives less oxygen. Observe, then:

7. Breathing exercises, therefore, should be carried on in an atmosphere of normal density, of great purity, and of a temperature slightly cooler than the normal temperature of the body.

8. The number and depth of respirations do not

increase the amount of carbon dioxide within the body, but do increase the amount of its elimination.

9. Deep breathing, therefore, throws off the gas and increases the supply of oxygen in the blood. We have then

THE RESULTS OF FULL BREATHING:

1. Carbon dioxide is given off, oxygen is taken into the blood, and waste products are in part consumed.

2. The circulation of the blood is increased, the tissues of the body are furnished with larger supplies of nutrition and of oxygen, the various functions are stimulated healthfully, and chemical and vital processes are facilitated.

3. The lungs are more completely exercised and are thus strengthened and enlarged.

4. The nervous system is thus stimulated, toned and strengthened.

5. A large number of muscles are brought into healthful activity.

6. The chest is enlarged.

7. The reflex action, or influence, of muscular activity stimulates the connecting nerves.

8. The increased tone of the nervous system reacts upon the circulation, upon respiration, upon digestion, the secretions and the eliminating functions.

9. This general activity stores increased supplies of energy in all parts of the body.

10. The brain receives larger amounts of nutrition and oxygen, its power of eliminating waste is increased, and its activity — or its responsiveness to mental operations — becomes easier and much more powerful.

11. The exercises, therefore, impart to the mind greater freedom and force.

12. They thus "raise the spirits," — throw off the moods of fear, worry, depression, irritation and, indeed, all those psychic conditions which are confessedly reactive in an injurious way upon the entire physical organism.

If the time of exhalation be prolonged over that of inhalation, if the lungs be frequently cleaned out, so to speak, and if internal energy and the magnetic thought be maintained, breathing becomes one of the most magnetic of physical exercises. The stimulating power of deep breathing excites the solar plexus to an activity which is more nearly psychic than that of any other physical function. It inspires body and soul. Above all, it restores to the inner etheric movements that natural rhythm in which physical and psychic life are at their best. Magnetic breathing is, therefore, psychic,— the whole soul going into the process and receiving magnetic force limited only by its capacity.

Partaker

The august organism — Universe —
Quivers in rhythmic pulses
Finer than dream-beats,
Swifter than intuition's flash,
Electric in the last infinitesimal body,
Magnetic in the monsters of the sky.

The microcosm, Man,
Carries etheric waves.
He pretends to bones, vessels, nerves and cells;
As a star each part, receiving, passing,
The vibrant impulses that weld him to the Whole.
In truth he is life:
"Partaker of the Divine Nature."

— THE AUTHOR.

THE EIGHTEENTH LESSON—The Soul's Avenues

The mystic highways, spirit-built,—
Nerves of flesh for sovereign mind,—
Run to all kingdoms, as thou wilt,
Rome-like, royal, unconfined.
Art thou Roman? Converse hold
With all that is, or new or old.
Thine the Empire. Thine the Throne.
Fare thou forth! Assume thine own!

—THE AUTHOR.

PRINCIPLE — *The nerves are prime conductors of etheric force.*

IT IS the right use of the nerves — those avenues of the soul — that constitutes one of the finest arts of life. Nature's gift of a nervous system is either a *judgment* or an *opportunity*, as the system is ignorantly employed and abused or as it is wisely utilized in harmony with the organized Universe.

Every nerve in the body is an *intention* that its owner shall be magnetic. This fact indicates the value of correct nerve-exercises as set forth in these lessons.

The control and voluntary use of physical energy, both for conduct and for the development of magnetism, lie within the province of the nervous system inspired and directed by the psychic self. We pro-

ceed, then, to describe the system sufficiently for our purpose — uncovering the rationale of our physical régimes.

The Nervous System.

The nerve tissue represents the highest expression of evolutionary specialization. It consists of three elements: *nerve-cells*, *nerve-fibres*, and *neuroglia*.

The *nerve-cells* are irregular-shaped three-dimension protoplasmic bodies consisting of various elements and having cylindrical extensions which, in one kind are relatively short and branch out freely in tree-like masses, and in a second kind are much longer, forming the nerve-fibre. The *nerve-fibres* are the longer extensions, or processes, from the nerve-cells. The fibres are of two kinds, the *white* and the *gray*. The *white nerve-fibres* are for the most part associated with the cerebro-spinal system, the *gray* with the sympathetic system. The *neuroglia* consists of tissue which functions merely as a support for cells and fibres. Nerve-cells and nerve-fibres exist everywhere throughout the body. *Ganglia*, which consist of nerve-cells and nerve-fibres held together by supporting tissue, are found in various parts of the body, and some of them serve as centres of nerve-energy, enabling connected organs to act independently of the central nervous system. This is especially true of the Sympathetic System. "They

may be called '*little brains*,' and act as *relays for the reinforcing of nerve-energy*" at places of local need.

Nerves are divided in our knowledge: with reference to impulses *toward* the brain into *sensor*,— centripetal,— afferent,— and with reference to impulses *from* the brain into *motor*,— centrifugal,— efferent. Sensor nerve-tracts end in the skin, mucous membrane, and the organs of special sense, their terminations constituting touch-bodies in the skin, taste-buds in the tongue, nerve-endings in the eye, ear and nose. Motor nerve-tracts extend from the nervous centres to all parts of the muscular system. They are of the *voluntary* order, when under control of the will, as in the limbs, neck, face, abdomen, skin, and so on, and of the *involuntary* order, when not so controlable, as in the heart, stomach, lungs, blood-vessels, and the like.

The *brain* is the crowning specialization of evolution. It consists of great masses of nerve-cells and nerve-fibres, the sole function of which is irritability, or capacity to respond or react to stimuli adapted to its organism, which stimuli issue from the external world and the body, on the one hand, and from the psychic self centrally operative within that structure, on the other hand. Roughly speaking, the brain is an enlargement of the spinal cord, and consists of the *cerebrum*, the *cerebellum* and the *medulla*

oblongata, which latter makes into the cord. Nerve-bundles extend within the cord various distances, and thence issue forth into the body at the junctures of the segments of the spinal column, and similar bundles extend from the periphery of the body and its interior into the cord at such junctures, thus establishing connections with all tissues and organs and forming a system of complex circuits for the sensory and physiological life.

From the brain and cord issue forty-three pairs of nerves, twelve pairs from the former and thirty-one pairs from the latter. The pairing of the cranial nerves, however, is less symmetrical than is that of the spinal nerves.

The *cranial nerves* have to do chiefly with the organs of respiration, of circulation, of voice, of speech, and with the skin and various muscles of the head and neck; also with certain mucous membranes of the cranial cavities. The *pneumogastric nerve*, issuing from the medulla oblongata, divides and ramifies in the head, neck, thorax, and the abdomen. It has to do both with sensation and motion in the organic life. It exercises inhibitory control of the heart, circulation of the blood in the veins and arteries, respiration, digestion and of various other functions. The controlling action of this nerve thus prevents

the organs from "running away" with the body and destroying it by excessive activity.

The *spinal nerves* extend chiefly to the voluntary muscles and the sensory apparatus. The skin, a part of the latter, is an integral phase of the nervous system, and by means of it we are enabled to come into relation with our environment. Stimuli passing from the spinal cord over the motor tracts actuate the voluntary muscles, while impulses from the sensory apparatus pass to the cord over the sensory tracts.

Recalling that the spinal nerves enter the cord and proceed therefrom in pairs, and that those pairs that are related to sensation enter on the posterior side of the cord, while those related to muscular action issue from the anterior side, it should be observed that there is no absolute distinction between sensation and motion, since sensation has its origin in movement in the nerve-tracts, invisible and molecular, but none the less real, and in the muscular action of the interior organs there must occur some sort of sensation related to the proper functioning of the organs — subconscious, but certainly real. These profounder facts indicate the necessity of the normal life on the part of the psychic factor.

The *sympathetic system* consists in the main of two gangliated cords extending one on each side, front, of

the spinal column. These cords are composed of nerve tracts which come off from the spinal cord, at the junctures of the segments of the spinal column or vertebrae, being united together as they thus issue and forming the sympathetic cords in their remaining length. The sympathetic system also consists of three great networks of nerves in the cavities of the chest, abdomen and pelvis which are, of course, connected with the above-named sympathetic cords. Among these ganglia of nerves may be mentioned especially the *solar plexus*, which has been called the "wild bull" of the nervous system, and which would stimulate to disastrous action were it not for the inhibitory control of the pneumogastric nerve. "The great sympathetic is a sort of spinal cord, or a portion of the spinal cord, disseminated in the nutritive apparatus."

Full and regulated breathing brings into healthful activity these plexuses or ganglia in the thoracic and abdominal regions.

The nerves are called, for general convenience, according to functions which they perform, motor, sensory, vascular, secretory and inhibitory; that is, some connect with the muscles, some with the sense-organs, some with the blood-vessels, some with the secreting glands, and some check or inhibit certain physical or functional activities.

Nerve functions are thus indicated. Nerve impulses pass *to the brain:* from the general system, (along nerve-tracts which enter the cord at various stations), originating general physical consciousness; from the skin (after entering the appropriate tracts in the cord), giving rise to the sense of touch, pressure and temperature; from the eyes, ears, nose, tongue, inducing vision, hearing, smell, taste; from the muscles into and along tracts in the cord, originating the fact and sense of motion, resistance, and so on; and from various other parts of the body, resulting in different sensations and experiences.

Nervous impulses also pass *from* the great centres along tracts in the cord and out into all parts of the body in the work of inducing and conducting involuntary functions and all movements which are subject to the will.

Our Electric System.

The word "nerve" comes from the Greek *Neuron*, "a sinew, string;" and this word came from a Sanscrit verb, *sna*, "to twist, spin." The Sanscrit *wi* also meant "to wind, twist." Our neuron-system is a system of *strings* bound together like wires in an electric cable. The nerve-fibres are put together in the same way as the muscle-bundles. The smaller bundles are united together in still larger masses,

"cables," as needs be, and the "cables" extend to all parts of the body, to be again separated and distributed among tissues, organs and muscles. Impulses from the sensory apparatus to the spinal cord and brain, and from this to the former, are thus conveyed in much the same way as are electric impulses.

Muscle and Nerve.

Muscle tissue consists of *muscle-fibres*, which are of two kinds: the *striped*, or voluntary, and the *unstriped* or involuntary. The heart or cardiac-muscle is composed of cells. The fibres of the voluntary muscles are sheathed together by supporting tissue into bundles, and such bundles are in turn similarly sheathed into "cables." In connection with bones the sheathes envelop the tendons attached to the bones. The striped muscles are characterized by a series of stripes passing transversely across the fibres at regular intervals and of finer striations running the length of the fibres. Muscular action, in both kinds of muscle, consists of contraction and return to normal of the muscle substance. The nerves extend into the muscle-tracts, so that nerve-impulse stimulates muscles and muscle-action reacts upon nerve, but only indirectly through general health of body. Both nerve-masses and muscle-masses are richly supplied with blood-vessels. Proper action of nerve

and muscle thus draws on the blood for nutriment and for storing of energy. We now introduce a pertinent illustration.

Illustration of Muscle-Tensing: Emile du Boys-Reymond performed an experiment which is thus described. "He takes a very sensitive galvanometer and fixes at its extremities two strips of perfectly homogeneous platinum; these two strips he plunges into two vessels filled with salt water, and introduces into them two corresponding fingers of his two hands. When a first movement of the needle due to difference in the fingers has subsided, he strains all the muscles of one arm and then of the other. At once the *needle moves.*" Humboldt declared: "The fact of the experiment affecting the magnetic needle by the alternate tension of the arms — an effect caused by volition — is established beyond the shadow of a doubt." But this effect must have been due to *muscle-tension induced by nerve-currents* in the nerve-tracts associated with the muscles.

Magnetic Conclusions.

The muscular system is in direct contact with the motor-nerves, muscular activity resulting from nerve-stimuli communicated along the nerve-tract to the muscle with which it is associated.

In muscle, nutriment is drawn from the blood that

bathes it, converted into tissue and thus stored as energy. Similarly with reference to the nerves and their action. The nerves influence the circulation of the blood, of course, and if improved nerve-condition results in improved circulation, the latter, in turn, exerts an improving influence upon the nervous system.

Hence the value of correct nerve-exercise. It stimulates the respiration and circulation; this increases the supply of oxygen and food-nutriment in every part of the body, and thus furnishes the nervous system with its proper nourishment and stores therein increased nerve-energy.

We trace the source of *energy* in the nerves and muscles to the blood, but the end of function in muscle is expenditure of energy, while the end of function in nerve is conduction and excitation of energy. "This energy is not abstracted from the blood immediately, at each moment of its functional activity, but is stored up in its tissue, in the form of its alimentary intracellular reserve, which is expended in proportion to its activity. In this way it is possible to explain how it is that this activity may persist in the nerve for some time after all its connections in the vascular system have been destroyed, and how it is that this activity definitely ceases when this isolation has lasted for too long a time." "Experi-

ment teaches us further that the *reserve of energy* in the nerve, which is immediately available, forms but a small portion of its total reserve. Each single stimulation gives rise in the nerve to a very limited expenditure of its total potential energy. The reconstitution of the portion expended is effected so rapidly that it seems to be an opposite and necessary phase of this expenditure, so long as the provision is not exhausted. When the nerve is separated from its (blood) vessels, this exhaustion is fatal; when the nerve maintains its vascular connections, this exhaustion is very difficult to obtain, whence arises the somewhat exaggerated but relatively true notion, that the nerve is incapable of fatigue."

"There are two energies which have been particularly studied and established in the nerve: heat and electricity."

If nervous impulses of the right kind stimulate the muscles into an activity which develops them, there must certainly occur at the time of such activity, and thereafter, an indirect influence and benefit to the nerves through the general tone of the body; and if the stimulation of the muscles, carried on in a certain way and for a certain period, permanently increases the size and power of the muscles, the corresponding general action upon the nerves should similarly result in a permanently improved nervous

condition. But this is to say that exercises of the character indicated in this book must result in securing increased amounts of available energy in the nervous system. When we remember the etheric background of both the muscular and the nervous systems, the importance of a large reserve of nervous energy and of its normal condition and use is altogether evident.

The fact of reserve energy, muscular and nervous, above what we ordinarily employ, is seen when, one becoming insane, there is an exhibition of physical strength beyond his normal possibilities; in renewed activity in all of us after apparent exhaustion, when hope is freshly inspired by some external circumstance; and in many experiences in the common life. We seem to possess several layers of energy, one upon the other, which may be drawn upon successively, under proper conditions. This stored energy is either vital, or chemical, or electrical. Perhaps it is a combination of the three forms. Perhaps it is, now chemical, now electrical, now vital,— or it may issue from a series of developments.

Inasmuch as "most, if not all, of the vital properties are dependent upon and explained by chemical forces," we may say that "living processes are a continuous change of chemical and physical forces, and

that what we mean by life is something to direct this play of force."

It may be said, then, that the stored nervous energy of the body is the result of chemical and electrical activity, and that its generation, storing and expenditure are the work of mind, employing that word in a large sense, inclusive of both plant and animal phenomena.

Remembering, now, that the nerves are the great controlling organs of the body, involved in both its automatic and its voluntary activities, and recalling that they are the avenues of the soul—channels laid in the pervading ether—and that the sovereign self acts through that medium to convey all its nervous impulses, it is evident that well-toned nerves are of the utmost importance in magnetic life. The exercises of this book infallibly secure these results.

Magnetic.

Never a mind may say,
  Never a spirit ken,
What the forces be that play
  Dynamic in women and men.

Designate "Love" or "Thought,"
  "Policy," "Wit" or "Skill,"—
Never the secret 's caught;
  Ever 't is mystery still.

Hark ye! Why do ye hate?
  Why would ye sin to please?
A Power grips ye — Fate?
  A Force repels — Dis-ease?

Theories know, if ye may;
  Science delve, an' ye will;
But be — whether aye or nay —
  A human: there 's your skill.

Brother the black and white,
  Sister the good and bad;
Whether creeds be wrong or right,
  Make the great Brotherhood glad.

Surely as stars attract,
  The body ye own shall thrill
Like a magnet, living, compact,
  And the world shall do your will.

— The Author.

THE NINETEENTH LESSON—The Human Magnet

The individual atom swings
In lines or waves or vortex-rings;
Repels its fellows or attracts
As, like or unlike, each reacts;
And, massed in Nature's mystic plan,
The magnet builds in earth or man.

—THE AUTHOR.

PRINCIPLE — *In the human body the Universal Forces strive to express themselves harmoniously.*

WONDERFULLY akin to electricity is nerve energy in its last analysis. Sir John Herschel spoke of the brain as the source of the required electrical power for musclar motion. It is not here stated that nerve-force and electricity are identical; but development of the latter accompanies action of the former.

The great scientist, Faraday, said: "Though I am not satisfied that the nervous fluid is only electricity, still I think that the agent in the nervous system may be an inorganic force; and if there be reason for supposing that magnetism is a higher relation of force than electricity, so it may well be imagined that the nervous power may be of a still more exalted character, and yet within the reach of experiment." The following facts have been declared established:

NERVE-ACTION AND ELECTRICITY.

1. "The production of electricity is constantly going on in all the tissues of the living human economy."

2. "The muscles and nerves, including the brain and the spinal cord, are endowed during life with an electro-motor power."

3. "The force exercised by the brain, and conducted through the nerves, is of a current nature."

4. "The production of the electrical current in the animal organism depends upon the nutrition of the muscles, and particularly on the oxidation of their tissues."

5. "When a muscle contracts, if there is a nerve placed upon it leading to another muscle, the latter also contracts."

6. "In the different contractile tissues, the electro-motor power is always proportioned to the mechanical power of the tissue." Other things being equal, then, a normal development of the muscular system increases its electrical power.

7. "The act of contracting a muscle diminishes the intensity of the current. The surplus is expended somewhere — probably into connecting tissue and nerves."

8. Animal electricity is constantly produced in normal health, but its presence is not easily detected

by any visible expression, because it is conducted away by various bodily contacts, although, if the body is insulated, it may affect the electrometer.

A woman (it is said) was so charged with electricity for many months that electric sparks were emitted from her body. Tranquility of mind and enjoyable emotions were favorable to the electrical conditions, the opposite moods operating to diminish them.

9. Recent investigations have demonstrated that the nerve-tubes contain a colloidal substance,— like a jelly dissolved in water,— and that in this colloidal substance occurs an onward movement of gelatinization, or thickening and contracting, due to the influence of negative atoms or groups of atoms upon the positive particles contained therein, an electric action taking place at each instance of such coagulation of the colloidal material.

When the succession of movements in a nerve reaches a muscle, the same process goes on through the muscular sections, their contraction being due to a like gelatinization of their colloidal material.

Thus, electric currents occur in the nerves and muscles of the animal body.

Inasmuch, now, as the substances of which the body is composed are more or less electrical, that is, capable of exhibiting electrical phenomena under certain conditions, and also to a greater or lesser

degree magnetic, and as electricity actually obtains within its tissues, it is apparent that the animal organism contains or may manifest magnetism.

10. In the blood exist iron and oxygen, both magnetic in nature.

11. "The space surrounding an electric current is a field of magnetic force."

12. Since all parts of the body possess electric currents, it is, therefore, everywhere a magnetic field.

13. Faraday declared that "if a man could be suspended with sufficient delicacy, and placed in the magnetic field, he would point equatorially, for all the substances of which he is composed, including the blood, possess this property."

14. "In the *Comptes Rendus* for January, 1838, there is an important communication received from M. de la Rive relative to the magnetization of needles by the *nerves*. Dr. Prevost, of Geneva, has succeeded in magnetizing very delicate soft iron needles by placing them near the nerves, and perpendicular to the direction which he supposed the electric current took. The magnetization took place at the moment when, on irritating the spinal marrow a muscular contraction was effected in the animal."

15. M. Emile du Boys-Reymond succeeded in "causing the deviation of the needle of a galvanometer by the effect of muscular action."

16. The human body, in an ideal state, must be presumed magnetic to other human bodies through communicated states or action of the ether.

For, that the ether has a significance for the mental life, is indicated by the following :

"Several physicists have held that the ether probably has some psychological significance; and now that it is turning out to be so extraordinarily massive and substantial a reality, it is unlikely that its psychical significance should be in any way inferior to the admitted psychical significance of the infinitesimal fraction of it which appeals to our present senses as 'matter.'" The ideas involved or wrapped up in these quotations should be understood in the largest and most serious sense possible.

"Whether this vast homogeneous expanse of isotropic matter is fitted not only to be a medium of physical interaction between distant bodies, and to fulfil other physical functions of which, perhaps, we have as yet no conception, but also, as the authors of 'the *Unseen Universe*' seem to suggest, to constitute the material organism of beings exercising functions of life and mind as high or higher than ours are at present, is a question far transcending the limits of physical speculation."

As Ye Sow.

Who sows to the flesh shall reap his harvest:
Sensualism, materialism, industrialism, æstheticism.
'T is all one, an' the goal of dirt:
First animal, then density, then lucre, then refined lust.—
Matter 's matter, from mud to art in the nude.

Who reaps of the golden spirit-wealth
That shall nourish and inspire forever,
Plants seed of the soul divine;—
Plants, to be sure, in the actual human soil
Of body, bones, nerves, blood and vibrant brain,
But plants what justifies the flesh,
Sublimes it, and bursts, in its own time,
Into the glory of existence—
    MIND!
    Recalling the past with joy,
    Reasoning chaos into unity deific,
    And imaging eternity
    As no abstraction, but a kingdom unspeakable,
    Which God made for His child beloved,
    The sovereign soul.

—THE AUTHOR.

THE TWENTIETH LESSON—Imperious Demands.

All worlds are man's, to conquer and to rule;
This is the glory of his life.
But this its iron law: first must he school
Himself. Here 'gins and ends all strife,
—THE AUTHOR.

PRINCIPLE — *The Universal Forces respond only to obedience.*

WE CONCLUDE, from the preceding considerations, that a régime of life which is most conducive to mental and physical health, together with varied and regulated activities tending to stimulate healthfully the muscular and nervous systems, will surely develop and store throughout the body electric and magnetic energy.

A part of this stored energy is employed in maintaining physical and mental vigor and corresponding clearness and power of thought and exhilaration of spirits.

A part also acts upon the surrounding ether to attract or repel other persons, either directly or through the media of their organizations; that is to say, imparts to the ether certain movements or states which produce in others attracted or repelled sensations or conditions of consciousness.

"It is as certain as any physical fact can be that every movement of an individual — change of attitude, gesture, or expression of countenance — must produce a corresponding change in his field (like the field of a magnet), and tend to bring about in others similar movements. So far as mental action depends upon brain structure, any change in the latter must produce corresponding changes in the brain field, and other similar structures must be affected in some degree by them."

These facts suggest certain imperious demands:

First Order of Demands: *The Rationale of Food.*

First Demand: The first demand of nutrition calls for a *sufficient amount* of the needed *variety of food and drink* — varying, of course, with different individuals.

Second Demand: The second demand requires, for digestion and assimilation, *favorable pyschic conditions* and *external environments.*

Third Demand: The third demand is satisfied only by thorough *mastication* of food and free *mixing with saliva* prior to swallowing.

Fourth Demand: The fourth demand involves a healthy power of digestion, and, therefore, *freedom,* during the meal hour and immediately thereafter, *from unhappy emotions and mental and physical labor.*

The process of digestion breaks the food down to

its simplest mechanical or physical form and mixes it with various secreted liquids.

In the stomach and intestines it is still dead food (and outside the body, properly speaking), becoming living matter only after transudation, in liquid form, into the lymph-spaces and blood-vessels.

The process that follows digestion is chemical and vital, the dead food being now converted into living tissue by a series of chemical changes plus what no man knows. These chemical changes are constructive; that is, they involve more and more complicated processes and complex forms, with a constant storing of energy.

All work, whether physical — organic and voluntary — or mental, involves molecular, that is, chemical changes in the body, which changes liberate a certain amount of energy stored in the acting tissue or organ.

The released energy which passes out of the body does so in the form of heat, motion, mental or psychic products, and — let us say, a variety of etheric vibrations.

Of the remaining energy, part of it is employed to carry on internal physiological activities, part of it remains in stored form.

Second Order of Demands: *The Rationale of Mind-States.* Two important facts should first be

observed. The first fact relates to the influence of the mind upon all physical functions and conditions, the second fact relates to the influence of body upon mind.

Either influence is conducted through the channels of the nervous systems. It is felt in and originated by the involuntary centers of tissue and organ no less than the voluntary.

If the tone of the mind is healthy, the electric nerve-currents proceeding to every part of the involuntary system will be stimulating, and the various functions will be carried on normally and successfully, and this general activity will exert a *reflex influence* back to the mind through the great nerve-centers and the brain.

Similarly, if the mental tone is inspiring, the electric nerve-currents proceeding to the voluntary system will stimulate muscular activity, respiration and the circulation, and *reflexively* a stimulating influence will return to the mind.

Conclusions. (*a*) Hence, certain regulated exercises for nerves and muscles and breathing, by inducing appropriate activity, tend to store energy in the parts involved, and reflexively in the mind's organ, the brain.

(*b*) And hence, also, certain regulated exercises for the mind, the emotions, the will, by inducing appro-

priate activity in the brain — in its tissues and cells — tend to store energy therein, and reflexively, or by extension (other things being equal), in the various nerve-cells and nerve-channels, and ultimately in the muscular system.

(*c*) *For these reasons, all exercise of the body should be accompanied by agreeable thoughts and emotions, and all mental activity should be accompanied by the best possible physical conditions.*

(*d*) These conclusions reach also, and in particular, physical exercise: the mind, undisturbed by malevolent emotions, *should concentrate on the work in hand, on the act and the muscles or nerves involved.*

If the muscles are thrown into natural action without coöperation of the owner's will, they probably must be more or less lacking in the fullest electrical accompaniment. If the mind is directed to them in action, the exercise yields greatest values.

We now observe certain facts, and indicated demands:

First Demand Indicated: Experience shows that only *mental exercise* on the following and allied topics can store in the brain-centers healthful energy: *Reality, Beauty, Development, Service, Truth, Goodness, Happiness, Life, Law, Harmony, Power, Love.* Cultivate these mighty factors!

Second Demand Indicated: Experience demon-

strates that mental activities foreign to those topics, are depleting and destructive of such stored energy.

Third Demand Indicated: Experience proves that only right and uplifting *emotions* can store in the great nerve-centers constructive, that is, health-inducing and power-producing energy. Cultivate!

Fourth Demand Indicated: Experience shows clearly that all unhappy emotions decrease the sum-total of *psychic* and *physical energy*. Banish these!

Fifth Demand Indicated: All nerve-destroying *drugs* and conditions are, therefore, non-magnetic, both in the mental and the physical fields. Abstain!

Sixth Demand Indicated: Experience finally teaches that *undue and excessively prolonged activity* of any kind is exhaustive of energy already stored. Refrain!

THIRD ORDER OF DEMANDS: *The Surplus of Magnetic Energy.* This brings us to a third dual fact:

First Half: The cultivation of *magnetic energy* is, in its physical form, the storing up within the body of force derived from food and air and distributed to the muscles, the nerves, the brain; indeed, all the tissues and organs of the animal economy.

Second Half: Psychic energy depends more or less upon the organism for its normal expressions, but is stored in the mystery of the spiritual ego.

Remarks: (*a*) In most physical respects, man's life moves in circles. Generally speaking, he is con-

stantly engaged in building tissue and in destroying it; constantly storing energy and expending it.

(*b*) He must store in order to use. He must act in order to store and use. Increase of his general fund of energy, therefore, demands that his storing activity shall exceed his expending activity.

(*c*) If he can find a point in his activity at which he normally expends less force for a given time than he stores, he discovers the secret of reserve power.

Or, if in any activity he builds more energy than he uses, he is storing force.

(*d*) Only action creates. Inactivity, beyond a certain point, tears down and destroys tissue, and wastes or prevents the creation (so to speak) and accumulation of energy.

(*e*) Only action annihilates. Activity, beyond a certain point, similarly tears down and destroys tissue and squanders the amount of force on hand.

(*f*) Moreover, inactivity, with depressed mental and emotional conditions, accelerates the above destructive operations.

(*g*) It is also true that activity, with such conditions, accelerates destruction.

The Ideal: But activity, regulated according to the individual constitution and with reference to the conservation of the greatest amount of energy and the least amount of expenditure, and carried on with

proper concentration of thought and emotional contentment, accelerates the work of every function of the body, and thus results in an excess of stored energy above the amount necessarily involved in the exercise so conducted.

The Complex Conclusion.

Our general theory may now be summarized. Magnetic energy is stored force. Its accumulation demands:

1. Proper periods of rest;
2. Variety of physical and mental action;
3. Proper food and drink well digested;
4. A sufficient amount of pure air;
5. Inferentially, physical cleanliness to assist in eliminating waste;
6. Regulated activity of the muscles, for increase of circulation and respiration and enlargement of parts and various cavities, together with general reaction upon the nerves;
7. Regulated activity of the nerves, for stimulation of both voluntary and involuntary systems, with return influence upon the great nerve-centers;
8. Regulated activity of the breathing apparatus for stimulation of the circulation, elimination of carbon dioxide and absorption of oxygen, the distribution of this and food elements to all parts of the body,

the engagement of the many muscles involved, and a reflex action upon the entire nervous system and, through the brain, upon the mind;

9. Regulated exercises combining various kinds of activity for results thus necessarily multiplied;

10. And regulated exercises of the mental, emotional and moral natures for stimulating and toning of the psychic self, and reflexively of the physical organism;

11. Always healthy-toned mental and emotional activity for the quickening of the brain-centers and the return of the induced chain of influences through the body back to the mind;

12. General obedience to the laws of nature, in order that stored energy may not be suddenly drawn upon, or subjected, by the concentrating operations of illness, to prolonged drafts while the storing processes are under arrest;

13. Proper clothing, general climatic conditions favorable to physical tone and healthful environments;

14. High moral purpose;

15. Avoidance of all excess;

16. Sex control and magnetic psychical and physiological harmony;

17. Profoundly confident self-demand for personal magnetism.

Jewels and Blooms.

A boisterous breeze from off the sea
Swept over a lilac-bush.
The dew, distilled in the cool o' night,
Sparkled with diamond brilliancy.—
Oh, the sun he was fair!
And graced the flower's clustered beauty
Fearless in Nature's confidence
Who dares to gild the lily.

All well, till the rough wind blew,
Poor yokel!
Then jewels fell to earth
And petals pink and petals white
Leaped in the air and sank, mired with dank soil.

The sparkle and the beauty of magnetic souls,
Emerging in thrilling flesh,
Endure not wanton force nor mindless act.
Hold to divinities!
Waste not from within,
Nor ever give passion liberty
To strip thy jewels of the quiet hour,
Thy blooms of high creative moods.
Conserve! Beware!

—THE AUTHOR.

III

THE THIRD DIVISION

Prevention of Waste

Personal Atmosphere.

On the intimate walls
Of the loneliest chambers of your life,
Where none may enter,
Where you give free rein to will and caprice;
You register the soul of you,
You chronicle your secret self,
You betray what you are.

Furniture, pictures, books, the walls,
The bric-a-brac, the foolery of play,
The instruments of toil,
The cushions and coverings rare
Of ease and luxury,—
All receive what you give, and record:
Bibles simple and nakedly true
To your psychic self.

Think you a body 's no primal force?
Say you 't is passive to waves etheric?
Every form of matter impresses itself
On the worlds around it;—
Reaction 's exhaustive of nothing.
Now discover the solemn truth:
You are, in a power self-rising,
You are, as effect of that law.

So, environment writes your history;
So, the self transforms environment.
And every soul its dwelling chooses,
Or hovel or palace dight;
An' 't is one or other as selfhood uses
A-wrong or a-right.

—The Author.

THE TWENTY-FIRST LESSON — Magnetic Economy.

The fair cathedral of the mind
Must needs evolve some waste around it:
Build thou to purpose well defined,
Nor suffer refuse to confound it.
—THE AUTHOR

PRINCIPLE — *The Universal Forces are enormously conservative.*

JUST as the physical processes of mind-controlled activity store within the body magnetic power, so undirected and excessive expenditure of force inevitably wastes its divine accumulation.

A belief in the Infinite assigns divinity to our "temple of the soul."

The Universe is thought, and the Universal Forces are the Infinite in action. Since the healthy body is a flower built by these forces—for the "blood" means *blooming*, flourishing — it is in normal condition *your creative use of the Infinite!*

Your body is *deific* if dedicated to lofty purposes.

Your body is a *cemetery* if your mind is without idealism.

Your body is *hell* if life is degraded.

All physical forces, in place and rightly controlled in the empire of matter, are builders, having in them the star-fed passion of evolution.

Physical disobedience to law is psychic suicide.

All unnecessary waste is anarchy.

Two Varieties of Body Waste.

Of physical waste there are two kinds: that which necessarily accompanies *normal activity and growth*, and that which *exceeds*, or is *not demanded* by, these processes.

Normal Waste and Remedies. The body uses up its materials, or fails to use them entirely, and produces certain chemical compounds, some of which are injurious if not eliminated from the system. Such substances are urea, perspiration, neurin, in the brain, creatine and the leucomaines in the muscles, the leucomaines again in the intestinal canal, adenine in the pancreas and spleen, carbonic acid in the blood.

Some of these products are changed into useful material by various organs, and the remaining portion, together with those not so changed, and the used-up material, or ash, must be eliminated from the system.

Hence the necessity for keeping the skin clean, the bowels free, the liver and kidneys healthy, the lungs

well exercised, the circulation active, and the body supplied with plenty of wholesome nutrition, pure water and abundant oxygen.

The prime condition of good health is a system continuously free from accumulations of dead waste and poisonous products. The prime condition of magnetic energy is good health. The development of magnetic energy by the present system is certain to make for improved health, and thus, by another of nature's circles, to increase the energy so applied.

Abnormal Waste and Remedies. But magnetic energy is very conservative of waste. The second class of wastes mentioned above, those which are not demanded by normal activity and growth, or which exceed the requirements of these processes, are largely, perhaps wholly, the subject of the will.

You are invited to appropriate the following statement to your daily life:

When in a normal condition, the psycho-physically magnetic person is remarkably self-controlled. He suffers a minimum of waste. Physically he holds himself quiescent while not engaged in directed activity. Emotionally he is self-contained, though capable at will (that is, by permission) of enormous dynamic feeling. The great bulk of his mental power is used in and for some definite purpose. He recreates in a way to absorb benefit, not to expend force. He is, in a word

master of himself, and his general quality of reposefulness constitutes one secret of his power.

When you have perceived the value of self-control against surprise, alarm, fear, embarrassment, etc., you have also seen its value in relation to sudden explosions of undirected energy. You blush because your nervous system is affected, and the nerves of the face fail to hold the facial blood-vessels in a normal condition; they are relaxed, and an excess of blood flows into them. In fear the nervous state constricts the blood-vessels, and the blood is forced away from them. In embarrassment the usual nerve-control of muscles is decreased, and you betray the fact in trembling of the lips or a "weak expression." These illustrations suggest the importance of fixed or controlled repose. It is thus evident that one goal of the study of magnetism is the prevention of all involuntary action of the voluntary functions.

The other secret is the internal magnetic energy. The forces are conserved until occasion demands their outlay, and this outlay is limited to the necessities of success.

Activities that Waste.

The majority of people waste energy in a thousand ways. It is of course, impossible to enumerate them

all, but four kinds of unnecessary expenditure may be noted as sufficiently comprehensive:

1. Useless *physical* actions;
2. Excessive and unnecessary *mental* activities;
3. Uncontrolled and wrong *emotional* expressions;
4. Erroneous and undue *sex* excitements.

These varieties of waste will be discussed in this and following lessons. They are, at least in almost all cases, the subjects of the will, and are, therefore, to be regarded as habits to be overcome by every seeker after personal magnetism.

Not only are they injurious in a way easily observed, but they are perverters and disorganizers among the Universal Forces, weakening and confusing etheric movements within both the body and the personal atmosphere. A vast world of powers seek to serve you, but powers are inevitably balked by all processes of unnecessary waste. Correctly used, they throne you in sovereignty; misused, they run to chaos.

Physical Waste. Nearly every person one meets may be detected in thoughtless and undemanded bodily movements, such as frequent change of position, the moving of arms, legs, hands, fingers, eyelids, mouth and face-muscles, and various twitchings, jerkings, and the like, indicating chronic nervous difficulties.

Every one of these activities involves the use of

energy. Little chemical explosions are constantly taking place, minor muscular action is brought into play, small electrical discharges occur, the rhythmical movements of the body are disturbed, the magnetic fields are incessantly changed, and an enormous amount of energy is thus given off, the ether conveying it away and coming to a state of weakness and confusion in the personal atmosphere, while the conserving reflex influences of normal and thoughtful action are prevented or destroyed to a very great extent.

It is obviously essential, in developing magnetic energy, that the fund already possessed should be rationally conserved. All the movements indicated above should, therefore, be brought under the general unconscious control of the will.

In tetanus or lockjaw, certain restraining nervous centers have lost their control, nervous energy is let loose and runs riot through the muscular system until the store of energy is exhausted and rigidity and death result.

In normal health the subconscious will controls and carries on a number of definite physiological functions. That is its natural physical work, and it is enough. But when these habits of useless bodily action are formed, the unconscious will is burdened with tasks which nature has not assigned it, and, as it does not

know how to manage them, as it does know how to manage the legitimate involuntary system, so as to conserve as well as expend energy, the process — the whole series of actions — is all outgo and no income. Such movements, therefore, indicate or presage, unless counterbalanced, serious nervous trouble.

Remedies. In order that this general waste of energy may be overcome, the following suggestions are made:

1. The reader should place himself under careful examination for the detection of such muscular and nervous habits. Whatever discoveries are made, they should not be regarded as permanent or incurable difficulties. The physical fact should be dominated by psychic courage, faith and will. In such moods the habits should be persistently attended to, until forced to abandon the subconscious field.

You will probably declare that you are free from such habits. A world-famous observer said: "It is my firm opinion that no man can examine himself in the most common things having any reference to him personally, without soon being made aware of the temptation to disbelieve contrary facts." If you will subject yourself to examination, you will perhaps discover habits — all sorts of energy-losers — of which you have been totally unconscious.

2. The details of the process may be thus stated:

There is, first, discovery, then resolution to overcome the evils. They must receive confident attention. At every impulse to indulge, the tendency must be resolutely suppressed. The reform will, of course, require time and patience, but if the effort persists and is constantly (that is, from time to time) impressed upon the subconscious will, the task will ultimately sink from the plane of conscious mind to the plane where the evils exist, and therein be accomplished.

3. To assist in the process of putting the reform where it belongs, the habit of remaining quiet while not necessarily active, and until normal comfort requires a change, whether sitting or standing, should be acquired. This may be done by deliberate practice several times a day for a few minutes.

4. While engaged in physical movements, the student should endeavor to eliminate all unnecessary activities. This may induce for a time a certain degree of stiffness or unnaturalness which will, however, ultimately wear away.

5. At convenient intervals during any given kind of activity, all movements should be arrested, and the student should remain perfectly quiet for a few moments, saying mentally meanwhile, "*I am power. Why should I exhaust? Let there be repose.*"

6. At some convenient time during the day, complete seclusion from all disturbance should be ob-

tained, preferably in a darkened room, and for, say, ten minutes, every nerve and muscle should be relaxed and the mind held open (easily, not strenuously) to the thought — nothing more, nothing less — "*I am storing energy.*"

7. All jerky, spasmodic, sudden and angular movements should be avoided in necessary activity. The habit of deliberate (not slow) action should be cultivated, carried on always with a strong sense of self-control and reserve power.

The observance of these suggestions will in time obviate unnecessary waste of physical force. At the first, the work will require considerable care and attention, but in a longer or shorter period, depending largely upon the individual, the automatic faults will be replaced by automatic reform, so to speak, and the directions will be observed unconsciously. One can acquire the habit of acting without thinking, rightly as well as wrongly.

It will also greatly assist in this physical reform-movement to cultivate a state of inner psychic quiet. This may be accomplished by adopting as a talismanic sentence, "*I am composed power — unmoved save as I will.*"

It is a great truth now adduced that the Universal Forces move most freely into the arena of the quiet, yet masterful soul.

Sunrise in the Soul.

The glory of titanic rainbows wrecked and flung
  Across the vault of space.
Imagination lifts: I hear the music sung
  When Chaos whirled the planets into place.

—THE AUTHOR

THE TWENTY-SECOND LESSON — Magnetic Mentality.

Sleeps the miller 'midst the drone
Of falling grain and whirling stone:
Let but song of flint arise,
Nerves awaken, slumber flies.
Miller-soul o' the mill of life,
'Ware the grind of useless strife!
—THE AUTHOR.

PRINCIPLE—*Etheric chaos is never magnetic.*

LIVING functions are economical of useless waste. A further wasteful expenditure of energy is seen in haphazard and uncontrolled action of the mind. This dissipates power through the ether and is non-magnetic, because it is purposeless. Observe, here, a "New Thought" error:

There are those who assert that *thought is a thing. This is an error* to be classed with the notion that heat is a kind of fluid, or a mass of particles moving out from a body. Heat, light, electricity, magnetism are effects of motions in the ether. *Thought is an activity of the psychic self,* which employs the mental faculties and the body for its expression. The usual external media through which mental expression obtains are the senses. In every case the psychic

activity induces some kind of motion (which is not a thing, but a reality conveyed through things) in the ether, nerves, body = senses. The first motion induced by psychic action probably occurs in the brain-pervading ether, then among the molecules of the brain and nervous system. This molecular activity causes succeeding etheric waves or vibrations toward the sense organs which find expression in the organs and the external surrounding ether. Wasteful mentation consumes energy. Your personal atmosphere is filled not with a thought-*thing*, but with a thought-*energy*. By so much as you waste it, you destroy physical tissue indirectly, psychic energy directly.

Mental Waste. (*a*) If you will observe the operations of your mental machinery for a single day, you will probably find yourself, when not particularly occupied, thinking of various matters which have *no definite relation to your own or to others' interest*, and thinking of them, too, in a perfectly valueless manner. Now fancy wanders aimlessly on from one thing to another; now arguments and conversations are imagined, pro and con; now thought is laboriously engaged in building up a series of pictures or ideas, and none of these activities has any possible importance. They are thus all useless, but involve mental and cerebral energy, and that energy is expended needlessly and without real purpose in personal welfare.

(*b*) Of course all *excessive* mental activity is an injurious consumption of vital force. This sentence, however, involves not the hard student, — for he is a comparatively rare individual,— but the man or woman who habitually expends more energy than is required in the everyday use of the mind.

With very many people the first variety of useless mentation is a *chronic habit.* The active mind is not under adequate control and, therefore, roams hither and thither as it may, day after day, until purposeless so-called thinking and mind-wandering are thoroughly established, and a vast amount of magnetic energy is constantly released, sapping physical and psychic strength and intellectual force incalculably.

Here also, it may be said, the subconscious mind is running riot. The activities are often very much like those of dreaming — a changing phantasmagoria not largely subject, if at all, to the conscious intellect.

Strictly speaking, thinking does not consist merely in having ideas — mental activities. *Real thinking is controlled direction of mental activities to a definite end.*

The remedy, therefore, lies with the will. As in the case of non-purposed physical movements, so in that of undirected or uncontrolled mental activities, the will must reform the evil conditions by repressing them and by conserving force for right uses. The correcting process may be indicated as follows:

Remedies. 1. You should proceed to ascertain *your own peculiar habits* in this respect, making a list of them for study.

2. But here, again, recognition of faults should be accompanied by *cheerful confidence* in one's ability to overcome them.

3. A systematic, persistent and thorough *course of correction* should then be entered upon. Your mind should be alert in detecting any useless operations, and, on detection, you should instantly banish them. Thus with all unnecessary thinking, picturing, reasoning, fancied conversing or doing which bears no real or practical relation to the values and happiness of your own life, or that of others.

4. Whenever success follows the effort, and such wasteful mentation has ceased, you should compel your mind to assume *receptive repose*, or turn it into some channel of thought or imagination which promises some good, either to yourself or to your fellows.

5. A further beneficial régime consists in some *course of reading* or investigation which requires quite prolonged (not necessarily very laborious) mental application. As a suggestive example, the study of physiology, beginning with a general survey and going on to specific studies in the circulation, the work of some particular organ, and so on, is named. Such

work will give the mind healthful changed activity, and will induce control.

6. One of the best ballasting methods for mind is the level-headed *search for reality.* Magnetic energy is not mere flare of heat; it is steady conservation of force. The contents of some minds are like *flotsam* thrown upon the sea — very light, yielding to every wave, and the prey of any influence that comes along. The contents need ownership and ballast. Useless mentation, therefore, may be overcome by a persistent determination to *know facts as they are,* and to discover the *real truth* involved in the facts. A thousand things are seen, but not observed. A thousand facts are known only partially. A thousand half-truths are entertained. Hence the eager readiness to believe *anything* and *everything,* and the prevalent disease — valueless mentation. The habit of *observing,* and of getting at facts, their contents and relations, and of arriving at the real truths in nature and life, will tend greatly to cure the evil suggested.

7. It is not necessary, in any of this effort, to become a slave, a pedant, or a wooden human. Relaxation and amusement are also in the plan of life. But, as spasmodic muscular movements are neither rest nor play, so useless mentation produces no recreative values.

8. All *unnecessary* expenditure of energy in any

given work should be avoided. It is not so much the use of the mind that exhausts its power, as the *wrong* and *wasteful* exercise of its functions. No one possesses mental energy beyond his needs. Expenditure of force necessary to accomplish an end is sufficient; all beyond that is waste. You perceive evidence of violent use of mental powers in some persons who talk with undue loudness and rapidity, in those who think explosively and throw great nervous energy into facial expression and gesticulation, in others who sing with tremendous fervor, or who issue commands like cannon-balls. It is largely wasted energy, not required by the situation. He who desires magnetic power must conserve his forces.

9. Few things are more destructive of mental energy than such activities as *anger, worry, fear, depression of spirits, and the like.* The perfect conservation of pyschic (and physical) force demands the extirpation from life of these exhausting mental moods and conditions. Their phyisological effects are inevitably evil, as they unnecessarily stimulate or depress the bodily functions, induce the secretion of injurious substances, and disturb the natural rhythm of life. The psychic results, reflexively and directly, are, of course, equally detrimental.

In the twenty-fifth lesson, you will examine the author's theory of the psychic culture of physical

character. So intimate is the power of the soul over the body that the latter, in a general way observable to all, and in detail well known to the trained reader of humanity's book, reflects the very nature and acquired quality of the former. This being true, you perceive what havoc useless mental activity, especially when perverted, plays among those mighty forces which build the body — fair, as the soul determines, indifferent and non-magnetic, if thought hurls them out of the "temple's" arena with reckless prodigality.

Magnetism is capable of enormous expenditures when needed; at other times it is the greatest of misers.

"Would God I Wore the Crown."

The Will and Fear confronted, eye to eye,
While the Man-King wavered in the arena,
Indecision writhing at his feet.

I said: "Would God I wore the crown!
Good Will should bear my signet-ring,
And round the circuit should my courier,
Decision, ride, heralding:
'A banquet and a knighting,
With noble dames and royal warriors
Called hither all a-smile,
To Will, if he unhorse dread Fear.'"

A-sudden fell the vaunt
Into a shame-touched soul.
I saw the eye of Will and felt his smile of scorn.
I saw Fear undulate in a snaky laugh.
I saw poor Indecision start confused,
And the tournament sent round the jest:
"He would, an' he will not! Ho! Oho!"
And I was the little quaking Man-King.

Have done with what I would were I some other!
"Now, Will, thy luck is mine!
Decision, grip the soul of me!
Fear downs this day as sure as God!
For I am! I am Power!
The Trinity invincible
With which dull Nature burst, on a time,
Into a man! I am the King!"

—The Author.

THE TWENTY-THIRD LESSON — Heart-Magnetism.

O the divineness
Of a soul's selfhood — climbed so far!
O the supineness
Of the dead mind — a coal-black star!

— THE AUTHOR.

PRINCIPLE — *All excess squanders etheric power.*

UNDUE emotional excitement is etheric dissipation. In the magnetic life there is no place for prodigal expenditure. The emotions impart enormous impulses to the pervading ether, and, in their normal exercise, conserve, compact, unify and reinforce psychic discharges. A thought, a personal state, a living truth, travels farther and more potently with a strong emotion behind it than otherwise. Normal emotions are naturally rhythmic and tend to harmonize existing etheric vibrations, and thus to give them additional effectiveness. Such rhythmic power also conveys say, from your mind to other minds, and reacts in a stimulating way upon yourself, its cause. We adduce certain

IMPORTANT OBSERVATIONS. The magnetic person is "full-blooded;" he is richly endowed with *emotional*

capacity. But he holds it in check; it is, rather, automatic in self-control. If the capacity realize in excessive action, this is like a machine, with full power on, from which work has been suddenly withdrawn: the power which gave it value now destroys it.

In *abnormal emotional conditions* there is lack of regulation, waste of etheric force, injurious confusion, want of coherence and continuity. The psychic discharges are spasmodic and excessive. Magnetic or telepathic communications there may be, but they are more or less "cut out," deflected, entangled. Hence, the conditions are non-magnetic.

Moreover, *undue emotional excitement*, by throwing the molecules of the body and the wave-forms of the ether into violent commotion, drains off the Universal Forces in great quantities, and thus dissipates their utilities to the physical and the psychic natures.

The following is a symbol for all magnetism: THE PSYCHIC POWER OF INNER MASTERY. On occasion such controlled power is capable of huge output,—but the occasion must demand it. At all other times it is gauged to smaller expenditure. This is the law of psychic economy.

This book has nothing to do with moral questions, save as they are involved in Success-Magnetism. In order to inspire, it seeks always to ennoble the human nature with which you are endowed. In human

nature before us are *many non-magnetic traits* and characteristics, but these are altogether *unnatural* and out of place where they appear. The following statements are, therefore, essental to these pages:

Divinity of our Nature.

1. *The natures of man and woman, in their ground-plan, are divine; that is, worthy only admiration and development.*

2. Every *fundamental thing* in human nature is so divine.

3. Every fundamental thing in human nature is so divine *equally*, having importance determined only by purpose.

4. Every part, organ, function, capacity, and natural activity of the body merits *encouragement and reverence and culture* to its best.

5. Every department and power of the intellect rightly calls for *admiration, opportunity and culture.*

6. Every rational faculty of the moral nature should receive *honorable attention,* and should be cultivated toward completeness.

7. All the emotions and passions, so far as they are fundamental and native to man's primal (or ideal) constitution, are divine as above suggested.

8. No primal emotion or passion is in itself *necessarily* evil.

9. The characterization of the natural human mind as "mortal mind," "carnal mind," etc., is a defaming insult to the Infinite—who *expresses* in that mind.

10. *All evil in the emotional and passional life is due to misdirection or excessive use.*

11. *The emotions and passions give dynamic power to magnetic psychism—provided they are controlled and directed to the right objects and in the right channels.*

Brief Analysis of the Emotions.

We now suggest a brief analysis of the emotional life, including feelings and passions. A scientific classification is, in the nature of the case, impossible, —as many attempts indicate,—but the definitions and lists given immediately are sufficient for the present purpose. Observe

1. A *feeling* is a conscious state of the self.

2. An *emotion* is a conscious *agitated* state of the self.

3. Neither the feeling nor the emotion need be understood, but the state of the self is *felt,* although it may be wholly unaccompanied by thought concerning itself as such.

4. The difference between a feeling and an emotion of the same kind is a *matter of degree.* One may

have an indifferent or *passive feeling,* but *not a* passive emotion.

5. A passion is something more than a great emotion. A passion is a conscious agitated state of the self accompanied by a *positive inner movement of attraction or repulsion.*

6. *For* any agreeable psychic state or agreeable object a passionate *desire* is possible, and *against* any displeasing object or state a passionate *repulsion* may be felt.

7. The number of the emotions, as hereunderstood, is larger, but is, nevertheless, limited to the common agitated feelings which feed the great passions.

8. The feelings are almost numberless, as they may arise in connection with every known object, characteristic and condition of human nature.

Lists of typical passions and emotions now appear, SMALL CAPITALS being used for the *former,* this common type for the *latter, daggers* following those that are perversions of innocent states and *double daggers* those that are no part of fundamental human nature.

I. The Great Passions.

Beauty	Love,	Courage,
Liberty,	Hope,	Happiness,
Patriotism,	Faith,	Justice,

Religion,	Mirth,	Shame,
Honor,	Sex,	Guilt,‡
Truth,	Physical Life,	Sorrow,
Will,	Pride,	Fear,
Enthusiasm,	Hate,‡	Jealousy,
Desire,	Anger,‡	Lust,†‡
	Revenge,†	Murder.‡

Shame, Sorrow, Fear, show nature out of harmony, but not necessarily evil in a moral sense.

II. Prime Magnetic Passions and Emotions.

The following passions and emotions, *regarded as subjective states*, cannot become non-magnetic, that is, induce etheric waste, by *excess*, except those that are inclosed in parentheses. (The names indicate *inner states*, not qualities of nature or character.)

Liberty,	Encouragement,	Equality,
Freedom,	Faith,	Honor,
Independence,	Belief,	(Glory),
Self-reliance,	Assurance,	Fame,
Toleration,	Certainty,	(Exaltation),
Hope,	Courage,	Power,
Confidence,	(Daring),	Nobility,
Conviction,	Heroism,	Womanliness,
Prophesy,	Endurance,	Manliness,
Affirmation,	Justice,	Righteousness,

Wisdom,	WILL,	Perseverance,
Sanity,	Resolution,	Resistance,
TRUTH,	Decision,	Fortitude,
Truthfulness,	Firmness,	PRIDE (Real),
Sincerity,	Positiveness,	Egotism.

III. MAGNETIC PASSIONS AND EMOTIONS DEMANDING RESTRAINT.

The following passions and emotions are either essentially magnetic or harmless, but demand *control* as *subjective* states and skilled management as *objective expressions:*

BEAUTY,	Love of Country,	Ecstasy,
Fantasy,	Love of Kindred,	Gladness,
Loveliness,	Public Spirit,	Delight,
Splendor,	LOVE,	Rejoicing,
Magnificence,	Affection,	Triumph,
Sublimity,	Friendship,	RELIGION,
Grandeur,	Benevolence,	Worship,
Solemnity,	Sacrifice,	Thanksgiving,
Awe,	Reconciliation,	Adoration,
Mystery,	Pity,	Reverence,
Weirdness,	Praise,	ENTHUSIASM,
PATRIOTISM,	Admiration,	Interest,
Loyalty,	HAPPINESS,	Eagerness,
Devotion,	Joy,	Earnestness,

Zeal,
Ardor,
Exhilaration,
Wonder,
Amazement,
DESIRE
Self-love,
Aspiration,
Ambition,
Possession,
MIRTH,
Humor,
Hilarity,
Jocularity,
Laughter,
Fun,
SEX,
Love
Affection,
Attraction
Admiration.

IV. NON-MAGNETIC FEELINGS AND EMOTIONS.

The following feelings and emotions, related to the preceding passions, are non-magnetic, and they should be eliminated from life, except in certain cases, indicated by parentheses, in which conditions and motives may justify them:

Related to BEAUTY:
Awfulness,
Horribleness,
Repulsiveness,
Ugliness,
Coarseness.

Related to LIBERTY:
Slavery,
(Dependence).

Related to PATRIOTISM:
(Disloyalty),
(Rebellion),
(Treason).

Related to LOVE:
Adulation,†
Infatuation,†
Fascination,†
Inhumanity,‡
(Jealousy),††
LUST.††

Related to HOPE:
Disappointment,
Discouragement,
Despondency,
Defeat,
Despair.

Related to FAITH:
Suspiciousnesss,†
Loss Confidence.

Related to COURAGE:
Recklessness,†
Foolhardiness,†

Bravado,†
Boasting.†
Related to
JUSTICE:
(Condemnation),
Injustice.
Related to
RELIGION:
Blasphemy,‡
Irreverence,‡
Rebellion,†‡
Infidelity,†‡
Bigotry,†‡
Fanaticism.†
Related to
HONOR:
Disgrace,
Humiliation,
Degradation,
Unwomanliness,
Unmanliness,
Inferiority,
Outrage,
Foulness,
Meanness,
Foolishness,
Insanity.

Related to
TRUTH:
Lying,‡
Exaggeration,†
Stealth,
Trickery,‡
Treachery.‡
Related to
WILL:
Obstinacy,†
Indecision,
Vacillation,
Fickleness,
Weakness,
Impatience.‡
Related to
ENTHUSIASM:
Excitement,
Agitation,
Overwhelmed,
Collapse,
Negativeness,
Perfunctoriness,
Dullness.
Related to
DESIRE:
Selfishness,†‡

Penury,
Cupidity,†
Miserliness,†
Dispossession,
Want of Ambition,
Ruthless Ambition,
Laziness.
Related to
MIRTH:
Mirthlessness,
Sourness,
Witlessness.
Related to
SEX:
Indifference,
Antipathy,
LUST.†‡
Related to
PRIDE:
Vanity,†
Conceit,†
Pomposity,†
Arrogance,†
Hauteur,†
Superciliousness†
Coldness,
Boasting.

V. Non-Magnetic and Evil Passions and Emotions.

The following feelings, emotions and passions are non-magnetic because evil or injurious to self, and they should be eliminated from life:

Hate,‡	Moroseness,	Guilt,
Repellency,	Ugliness,‡	Conviction,
Repugnance,	Madness,†‡	Judgment,
Hostility,	Indignation,	Remorse,
Dislike,	Impatience,‡	Wrongness,
Resentment,†‡	Irritability,‡	Impenitence,‡
Bitterness,†‡	Crustiness,	Hardness,
Vindictiveness,†‡	Crabbedness,	Sorrow,
Maliciousness,‡	Peevishness,	Ennui,
Malignancy,‡	Censoriousness,	Restlessness,
Detestation,	Wrath,†‡	Complaint,
Ridicule,	Rage,†‡	Depression,
Contempt,	Frenzy,†‡	Despair,
Scorn,	Insanity,	Unhappiness,
Cruelty,	Shame,	Pain,
Brutality,‡	Humiliation,	Distress,
Ferocity,‡	Degradation,	Grief,
Revenge,†‡	Disgrace,	Agony,
Murder,‡	Infamy,	Delirium,
Anger,†‡	Ruin,	Homesickness,
Sullenness,	Abasement,	Mourning,

FEAR,	Embarrassment,	Alarm,
Self-distrust,	Concern,	Cowardice,
Timidity,	Worry,	Terror,
Modesty,	Anxiety,	Horror,
Diffidence,	Apprehension,	Crazed,
Bashfulness,	Dread,	LUST.†‡

VI. PHYSICAL LIFE.

The following are the common physical states, the non-magnetic being indicated by asterisks, the indifferent by italics:

Life,	Size,	Sleepiness,*
Muscular sense,	Refinement,	Wakefulness,*
Organ sense,	Elegance,	Nervousness,*
Nerve sense,	Youth,	Uncleanness,*
Strength,	Masculinity,	Deformity,*
Sprightliness,	Femininity,	Unattractiveness,*
Thrill,	Attraction,	Start,*
Tingle,	Admiration,	Shock,*
Buoyancy,	Sex	Illness,*
Elasticity,	Magnetism,	Pain,*
Vigor,	Heat,*	Distress,*
General tone,	Cold,*	Nausea,*
Physical delight,	Hunger *	Lethargy,*
Tenseness,	Thirst,*	Trembling.*
Energy,	Weariness,*	Shrinking,*
Wholeness,	Collapse,*	Dread,*

Antipathy,*	Decrepitude,*	Disease,*
Dullness,*	Weakness,*	Age,
Languor,*	Decay,*	Death.*

Conclusions.

We now proceed to conclusions:

1. In the majority of cases, feelings, emotions and passions rightly considered, are admirable.

2. In a comparatively small number of cases they are necessarily evil to magnetism; in a less number are no part of fundamental human nature.

3. The feelings, emotions and passions depend, for the most part, for their magnetic value, upon their degree, their object, the motive behind them, and the occasion of their existence.

4. Nearly every so-called right feeling, emotion and passion may be made evil by perversion.

5. Nearly every so-called wrong feeling, emotion or passion is a perversion of some innocent state.

6. The non-magnetic character of so-called wrong states depends, in a sense, on whether or not they are of self for self as the result of wrong action, or of self related to other persons for their injury.

7. Every fundamental, non-perverted feeling, emotion and passion is primarily right and admirable.

8. All the passions of the first and second lists may be made magnetic, except those that follow pride.

9. All the emotions and passions of the third list may be made magnetic if used in the right degrees, for the right objects, with right motives, and on right occasions.

10. All feelings, emotions and passions capable of magnetic uses, except the passions of hope and honor, may become non-magnetic by excess.

RÉGIMES OF THE "HEART."

You therefore are most emphatically urged—

First—To control the *degree* of all admirable psychic states, except that of hope and that of honor, permitting *no unnecessary expenditure of inner force.*

Secondly — To control the *exhibition* of feelings, emotions and passions, permitting no waste of psychic power.

Thirdly — To discover wherein your own psychic states are *perversions*, and to restrict them to the original states. Example: conceit; transform it into genuine, justifiable personal pride.

Fourthly—To eliminate from your life all the states named in lists four and five and starred in list six.

Fifthly — To make a special study of your own weakness, failures, excesses and strong points, for control of your emotional nature.

Sixthly — To remember that your magnetic force depends on the amount and quality of psychic states developed and restrained for dynamic use. Keep your self-battery charged.

Masterful.

The skin is clear, with red blood showing;
The steely thews play freely at the call of will;
In the breathing lurks a hint of engines potent;
Swiftly along the nerves run waves of life;
The animal forces culture a brain of wealth;
My soul! Whether man or woman, this person reveals,
In repose and action, the magnetic Atom:
Stored, conserved, assimilated, born again.
It flashes in the eye compelling,
Stirs in all the energetic movements,
Radiates circles of power ceaselessly widening,
And thrones its possessor, or in thought or in love,
Masterful! All the world bows to 't.
It is the majesty of our life.

—The Author.

THE TWENTY-FOURTH-LESSON — Sex-Magnetism.

The chemistry of a living soul,
In a secret place of cells,
Compounds a force so rare and whole
No science its story tells:
Conserved, man conquers every goal;
Wasted, his days are hells.

—THE AUTHOR.

PRINCIPLE — *Where etheric vibrations are enormously intense, misdirection and waste always neighbor bankruptcy.*

THIS PRINCIPLE has its illustrations in all excessive psychic activities which are easy expressions of natural endowments rather than of education and will, as in genius, in religion, in love. It should be remembered as a great truth in magnetism, but particularly in its bearing on the present lesson.

SEX GLORY.

A final avenue for wasted energy is indicated by the sex-relations. Here lies the essence of physical and intellectual energy. The magnetic person is always possessed of internal energy and is always strongly sexed. The energetic man or woman is at least endowed for great sex-power. The strong, keen, creative minds of the race accumulate large stores of that spiritual force which builds magnificent manhood and womanhood. This force is funda-

mental. It is basic to nerves, muscles, organs, functions, brain, and the psychic ego. It is the magnetic principle with which the inner personality strives to realize itself and its mission in the physical and mental spheres. If it is conserved, and the conditions of health,— cleanliness, within and without, regularity, work and play, right food and drink, abundance of oxygen and sufficient sleep, — together with controlled and noble emotions and high intellectual activity, are maintained, it gives to man or woman sovereign authority and wealth of power, so that life is a sublime privilege and action a triumphant expression of the I Am within the body. If it is wanting,— if it is deficient or wasted,— life loses its regality and conduct its highest success.

Sex Waste.

Certain thoughts and images which concern the opposite sex are always wasteful, never anything but harmful, and are positively disintegrating to the nervous and mental constitution,— unless of the very noblest character. Whoever seeks the development of physical magnetism must resolutely and completely put a stop to such activities of the mind, and shut out of life every suggestion of, or occasion for, them — not consistent with those laws which the nature of things has established for health of body and soul.

And the sex-force is wasted —

1. By unconfessable thought;
2. By indescribable imagination;
3. By perversion of functions;
4. By the furtive glance or the bolder look;
5. By the illegal lingering touch;
6. By the dance, if unaccompanied with honor;
7. By certain kinds of music, unless transformed into higher values;
8. By certain kinds of perfume, unless life is strenuous;
9. By literature under the ban;
10. By art that is unadorned with lofty sentiment;
11. By disharmony, chaos, anarchy of the home;
12. By alcoholic and tobacco dissipation;
13. By all the dark emotions which motive in the injury of others;
14. By action of the force non-intellectual and non-moral;
15. By excess.

In a thousand ways this power of powers may be squandered, and life be made weak, and physical and psychic suffering induced, and the psychic self dragged down in defeat and despair.

Remedies for Waste.

What are the remedies? To this question merely a general reply need now be suggested.

1. Non-stimulating food;

2. Drink, no more harmful than pure water;

3. The best physical tone appropriated to physical work — especially swift and resolute at times;

4. Tobacco in great moderation, if not abandoned;

5. Alcoholic drinks totally avoided;

6. The morning cold bath;

7. Internal cleanliness;

8. The habit of full breathing;

9. Will-power;

10. High-toned and useful thinking;

11. Pure and controlled emotions;

12. The elevation of womanhood and manhood to a lofty pedestal of respect;

13. The banishment of the page and the art which inflame;

14. The inculcation of peace and harmony;

15. *True marriage of souls;*

16. Iron fidelity to vows;

17. Mutuality of *hearts and minds;* concession, patience, endearments;

18. Recognition of vitality as divine and a source of power, for health, for achievement, for creation of splendid intellectual and moral values;

19. Utilization for these purposes and in these activities;

20. Avoidance, in judgment, of collapse of protoplasmic cells, for these are wonderful invigorators, and when conserved, "the whole organism is impressed with an extreme tension and vigor, exciting the brain and exalting the faculty of thought, besides giving courage, ability and strength."

Surely the values of this sentence need no further exploitation. For such a personal condition one ought to be willing to make any effort and to grant any sacrifice.

21. Lastly, be it noted, all dissipation, of any kind whatsoever, saps magnetic energy, dampens the inner fire of life.

The two greatest destroyers in the world to-day are alcoholic indulgence and uncontrolled sex-activities.

Would you be magnetic and accumulate power for success? Remember, yes, remember, to build, conserve, magnetically employ, that mighty battery of etheric vibration, the psychic sex-energy, in which body and soul reach the acme of dynamic realization. Conserve. Conserve! *Conserve!*

From this lofty altitude we look backward over the valley of rationale to the great peaks of psychic effort, and forward, with intelligent conceptions, to the conclusions of our journey, the high range of physical achievements through Personal Magnetism.

"What is Man?"

The atoms, shivered into being
  By primal omnific Will,
Rushed, without thought or seeing,
  To a million centers, till
  A Shape, thrown from the Cosmic Mill,
Stood, the Prophet-Clod decreeing
  The verdict of the Whole:
"Man ultimates a Living Soul!"

Stands he, purposed in this glory,
  Honor to matter and mind;
Topic for voice and story
  To sage or inspired hind.—
  Body-wonder so high and refined
That, for culture of spirit, no more he
  May maltreat, but is called to build
  As the Lord, King-maker, willed
When into the world's life bore He
  That wonder, a soul God-filled.

Oh, honor to red-veined flesh encasement!
  Oh, honor to tissue and cell!
Oh, never for faith debasement!
  Oh, never for lust a hell!
  But ever let functions tell
  In the rhythmic sweep and swell
Of use divine, with no displacement,
  As primal designs impel;—
  For so shall the Cosmic Whole
  Come last to its splendid goal—
  A fired and tempered Soul.

—The Author.

IV

THE FOURTH DIVISION

The Body Magnetic

Fire Building.

I saw a woodman build a fire:
Deftly he put match to white bark of birch;
Quickly he dropped on the curling flames
Dead leaves and twigs, pausing till these gave light;
Then branches hewn laid on the luminous pile,
And, when heat danced, the master
O'ertopped the whole with logs,
Smiling the still smile of Nature,
Resting, complacent, warm.

Coffee and venison,
Coarse bread, and a pipe for dreams,—
These brought the fire,
Settling to a glowing mass
Like the power confident
Of a great soul, after labor, ready ever
To leap to new achievements.

And the man dreamed in that luxury
Of wild wood and body-comfort,
Till a great page of clear truth fared forth from his brain,
And followed this with a song,
Beginning in tears o' the heart
And shouting at close a trumpet blare of battle-courage.

So I said: "This man has power:
Nature unlocks to him primeval resources,
And Life renews in his soul
Recurrent glory.
And I, with a heart to the soil,
Will lift the rank currents higher,
Till the primal unfolds in the toil
And the glow of ethereal fire."

— The Author.

THE TWENTY-FIFTH LESSON—Culture of Body-Character.

As the artist pours himself into his violin,
And receives in turn
Thoughts that burn
And ravishment within,
I, too, shall know—
(It is even so!)
"I am daily come new and fresh,
I am lord of harmonic flesh."

—THE AUTHOR.

PRINCIPLE—*The Universal Forces serve the vibrant body through psychic unity.*

IT IS because the Universe is mind-charged that it seeks to achieve man. Physical forces find sole explanation in soul-life.

On the line of this truth, body-magnetism is placed last in our list of success-elements. Psychic power employs physical merely as an instrument. Unless the latter is charged with and directed by the former, it is a blind and inferior factor.

Nevertheless, physical magnetism is immensely important.

One who is magnetic in body merely will fail of the highest success.

One who is only magnetic psychically lacks the vibrant reinforcement of material conduction.

All magnetism is conveyed through the ether and material media:

Through the senses — sight, hearing, feeling, smell, taste;

Through etheric vibrations which do not, so far as can be determined, stimulate the senses, but act directly upon the brain. If sense-stimulation occurs, the above statement still holds good, regarding the ether as belonging with matter as against pure spirit.

Three Grades of Magnetism.

Remembering, now, that magnetism derives its quality from the owner's nature and character, we have the following grades:

First grade — purely physical;

Second grade — largely mental;

Third grade — highly moral.

From these grades obtain many combinations, always determined in character by the predominance of any one of the above grades.

In our present stage of existence, physical magnetism is the conductor of mental and moral magnetism. The explanation, in brief, is as follows:

Every individual centers the infinite ocean of ether. Etheric impulses proceed in straight lines; that is to say — although the ether-waves move out in every direction from their cause, they are straightforward impulses from their source.

The mind centers the man, his environment, the Universe.

Roughly speaking, there are three kinds of mind-movements: the emotional, the intellectual and the moral — ignoring the general mind-force in physical life.

Every emotion (feeling, passion) induces etheric wave-impulses that flow outward in all directions.

Every intellection operates similarly.

When emotive-intellection acquires a moral quality, etheric wave-impulses issue and proceed as above stated.

Observe: personal states and activities are not primarily products of material vibrations, but the ether-movements always accompany, or are induced by, psychic changes. Thus —

When the *body* is in its best magnetic condition, its vibrations conduct and reinforce all those harmonious etheric impulses which originate in the psychic self, and the latter are thus most effectively conducted outward in every direction.

When the whole *self* is in its best magnetic condition, most nearly harmonized with laws, forces, a Universe, it confronts the Universe with a *demand* which the System has sought and which it guarantees to fulfill. "*Ask and it shall be given unto you.*"

A prime condition of magnetic control of the Uni-

versal Forces, then, is harmony of "tone" with the universal ether. The conditions of magnetic influence over others is, therefore, coincidence of "tone" with their etheric conditions.

The greater your physical magnetism, the larger your opportunity for conveying psychic magnetism into other personal atmospheres, because powerful vibrations tend to secure such etheric harmony.

But you are invited to observe a modification of this general truth. A coarse body and a coarse mind signify coarse and limited magnetism. Similarly to a degree, a coarse mind in a fine body, or a fine mind in a coarse body, weakens the magnetic output. The ideal is seen when a fine mind (or self) inhabits and magnetically uses a refined body.

By as much, therefore, as the physical organism is possessed of strong vitality and is yet refined, and the mind is powerful yet exalted, the physical magnetism conducts the highest order of psychic influence.

We now proceed to indicate

General Causes of Physical Differences.

1. The first cause of difference is the varied nature of atoms.

2. The second cause of difference is molecular combinations.

3. The third cause of difference is the mysterious something called life.

4. The fourth cause of difference is functional character and purpose.

5. The fifth cause of difference is the psychic factor — the complex non-material self.

6. The sixth cause of difference is psychic function.

7. The seventh cause of difference is psychic endowment.

8. The eighth cause of difference is psychic development.

Causes one and two cover the inorganic world; causes one to four cover the plant world; causes one to six cover the animal world; causes one to eight cover the world of man. This is true of each world as against all lower worlds. Within each world, causes of differences limit to the factors named in the seven paragraphs.

We are now prepared to examine the operation of the psychic factor as a cause of human physical differences.

Causes of Human Physical Differences.

First. Our first step concerns the ether. We exist in an ocean of this medium. The ether pervades every part of the body, every cell, every molecule, every atom, every corpuscle. It is the medium

through which internal physical forces carry on their work. It is intensely and incessantly active in its vibrations. Its activities give reality to matter, hence to tissue, cell, molecule, atom, corpuscle. Matter is by some declared to be electricity. The materials of which the body is composed are probably permanent or uniform forms of motion of the ether in the ether. A corpuscle is a negative charge of electricity,— a mode of motion of the ether within itself. An atom is a combination of corpuscles; a molecule is a combination of such atom-systems; a cell is a structure built of such combined molecular motion-forms; tissue is an aggregation of such structures; the body is a formed and abiding field of materialized etheric forms of motion.

Secondly. The next step relates to the corpuscles and molecules. The corpuscles are particles — etheric motion-forms — which have never been broken up and presumably never wear out. Molecular forms come and go, but corpuscular and atomic forms abide. Both the atoms and the molecules vibrate (in various ways) incessantly. The ether in a general sense so vibrates, and the atoms and molecules are vibrated by it in particular ways, and hence may be said to have their own natural vibratory movements.

Thirdly. The vibrations of atoms and molecules

do not pass into the surrounding ether (within the body or out of it), but they set up etheric disturbances which are propagated in the ether and produce certain effects in other substances.

Fourthly. The atoms and molecules vibrate with different rates at the same time,— as a rope held between two persons may be made to do,— and as there are countless numbers of them, and as etheric effects may travel at the rate of 186,000 miles a second, and as both their disturbances and those of the ether are due to psychic as well as material causes it is at once perceived that these "occult" movements taking place within the body are enormously rapid and complex.

Fifthly. At this point two particular facts emerge. The etheric disturbances (a) *occurring within the body* are in part *originated* by psychic states and activities (manifesting through the agency of atoms and molecules), and in part by the *independent* vibrations of the atoms and molecules, in manner suggested at the close of the third preceding paragraph, because of their own inherent nature, and because of their numberless combinations and changes.

Sixthly. The etheric disturbances (b) *affecting* the psychic self *proceed* (1) from other *psychic sources*,— always employing matter or the ether as a medium,— (2) from outside bodies,— whose atoms and molecules vibrate spontaneously,— both causes setting

up stresses in the intervening ether which carry over and produce appropriate impulses,—(3) from the various *spontaneous* vibrations of the atoms and molecules belonging to the *receiving self*-body, and (4) from *reactions* of such atoms and molecules and physical functions against etheric impulses that have been caused by the self, which reactions return, of course, upon the mind. That is: you are affected (1) by the psychic self of others, (2) by their physical states, (3) by your own body, and (4) by reaction of your body to your psychic states. Let us particularly bear in mind this last enumeration.

We now come to the two psychic factors that obtain in every adult person.

Two Great Psychic Factors.

The individualized mind is a compound of *natural* and *acquired* qualities and powers. This is true whether mind be regarded as one or many, conscious or unconscious. The author holds to the unity of the essential self, and considers the subconscious realm as the source or fountain of the conscious development, the ultimate goal being the conscious realization of all subconscious powers. We possess one mind or self, but it is a complex of subconscious and conscious powers and activities, and of natural and acquired traits, predilections, abilities, and so on.

The natural self constitutes the individual endowment. It is you as you came into the world.

The other self is an *acquisition through development of the first.* It is the product of the activities of the birth-self induced by the complexities of life. These are the two factors.

Observe: we are now concerned merely with the effect of the activities of the natural self upon the acquired self, more especially upon the body. This effect will now appear in

Certain Important Statements.

First Statement: *The natural self is the prime organizer of the body.* It builds, according to its own laws and peculiarities, the house in which it dwells. The materials therefor are furnished by the Universal Forces, which also determine the general limits of the structural work. But the self of birth organizes about itself its own physical temple, and, within the limits suggested, determines the many details obtaining in human bodies.

Second Statement: *The body-building process utilizes the ether invariably and incessantly.* In that permeating medium the process induces countless movements which affect the atoms and molecules of the substances, thus more or less modifying, nullifying, emphasizing, or largely transforming their

natural vibrations. Inasmuch as these influences are considerably constant, the changes tend in time to become fixed or habitual, so giving to the body a certain permanent character.

THIRD STATEMENT: *These etheric, atomic and molecular movements affect, more or less, other outside bodies and minds, which react back upon the originating self,* and tend also (as the process is continuous and more or less unvarying) to induce permanency of physical (and psychic) character.

FOURTH STATEMENT: And the etheric, atomic and molecular movements, both those that are psychically induced and those that are natural — inherent in the substances — *react within the body upon the inner self,* tending, as in the above cases, to produce permanent psychic character.

FIFTH STATEMENT: *The above propositions are similarly true of the* ACQUIRED *self.* This is the established product of the processes indicated. All the reactions upon the natural self caused by its relations to the body and to outside environments, together with etheric, atomic and molecular reactions within the body upon the self, continually affect the acquired mind — the developing self.

SIXTH STATEMENT: *A similar complex process obtains in the formation of* PHYSICAL *character.* We may say that *heredity* gives us the natural, and *active*

life the acquired, body. The latter is the body determined by the natural self coöperating with the acquired self, but the body as unfolded and so possessed of traits and powers which are acquired in the building of psychic character.

We see, then, that the *natural body is the product of the direct action of the natural self, while the acquired body results from the indirect action of the natural self and the direct action of the acquired self.*

Four steps in the process may be indicated:

Four Steps in Body Determination.

First Step: The natural self, in its efforts to unfold its capabilities and to build a body, induces certain *typical etheric vibrations* within the structure which give to atomic and molecular conditions and activities (as well as all physical functions or organs) a definite or permanent character. This process yields individual, natural physical traits, aptitudes and powers.

Second Step: But these molecular and structural modifications react upon the pervading ether, *causing the latter also to react upon the psychic self,* and thus emphasizing the former tendencies.

Third Step: In the meantime, the *self is subject to external influences,* both psychic and physical, some of which it modifies, perhaps, by its own reactions,

but all of which tend to transform its natural characteristics.

Fourth Step: Finally, all of these influences, developing the acquired self, are reacted back upon the molecular, structural and functional states and characteristics, and the *process tends to give to the body that particular appearance and those individual peculiarities* which distinguish every personal physiology.

This general thought may not, of course, be carried to extremes. A black skin, for example, does not necessarily indicate a black soul, nor a large body a great soul, nor a small or sickly body a little or psychically diseased soul. Psychic powers are not omnific under present conditions. Nevertheless, the general contention of these pages is everywhere observed: that *physical character has a permanent determining basis in the natural and acquired psychic self.*

SEVENTH STATEMENT: *While the will is not all-powerful, it yet plays a tremendously important part in the building of permanent physical character.* Allowing for a fair margin in physiological heredity for which no one may be held primarily responsible, while insisting that this margin may often be prevented from growing larger (or smaller), and may often be reduced (or enlarged),— for good or ill,— our great truth is apparent:

Human bodies are what human psychic builders make them — diseased, ill-grown, flabby, awkward, nervous, non-muscular, coarse, slouchy, repulsive, non-magnetic, etc., etc.; or healthy, well-developed for individual types, firmly-knit, attractive, erect, well-carried, nervously steady, refined, magnetic, etc., etc.

It is not here stated, however, that every sort of physique or physiology is the direct result of deliberate intention and effort, but it is held that every individual is physically, to a very large degree, what he has made himself to be by the unconscious or the deliberate action of his natural and acquired self upon the body he inherited, and the unconscious and conscious exercise of his will in determining the general conduct of his life.

We now formulate the law of the above complex process, and advance a proposition of encouragement for all who see in noble physical character an object worthy every reasonable effort.

The Great Law of Body-Building.

The direct action of environment — which may always be improved or controlled — and the reaction of physical modifications caused by psychic body-building, are finally thrown forward, through inner etheric movements, upon the molecular and structural physiology, and, in time, determine the individual physical char-

acter. The first operator in this life-process is the natural self; the second is the acquired self; the third is the changing body reacting upon both the natural and the acquired self; the fourth is the pervading ether. The prime director of these factors is the will, working in part unconsciously and in part deliberately.

The Great Inspiration for Perfection of Body.

Within very generous limits, every individual (except in cases of extremely unfortunate heredity —and even here to a degree) is — may be — the arbiter of his own physical character, so far as involving a long list of desirable essential features.

We are now ready for the practical application of these pages in

Psychic Régimes for Physical Character.

First Régime: *Care of Health.* The culture of physical character cannot ignore the laws of nature. Psychism comes to power, not in arrogance, but in obedience. You should, therefore, make the fourth lesson of this book a permanent régime.

Second Régime: *Reformation of Habit.* You are invited to examine your conduct for the discovery of habits that are probably, or that may be, injurious, and to begin the elimination of the same. Such

habits are inevitably non-magnetic, and if you are determined to win admirable physical character, you must make the necessary sacrifice.

THIRD RÉGIME: *Correction of Heredity.* You are urged to discover non-admirable tendencies with which you were born, to become familiar with their conditions and symptoms, to find their causes,— so far as possible,— and to change those conditions and treat yourself, when the symptoms appear, with the iron will. If that be lacking, begin to use your actual will, and to maintain constant watchfulness and the ever-present thought, "*I am determined and certain to win.*" If you fail, discover why, and forthwith, with all possible encouragement, go at it again.

Illustration: The appetite for drink sweeps you, at times, completely off your feet, so that you *are not yourself* and your will has nothing to do with the matter. Watch the symptoms; the moment they appear slightly, lock yourself up, or put yourself under unremitting companionship, clean out the system, and work hard,—continuing until the attack ceases. In all cases keep the mind and system clean.

FOURTH RÉGIME: *Correct Living.* You are urged to live in a manner that is correct for you. This involves preceding régimes, but also an effort for improvement in diet, sleep, air, exercise, amusement labor, sex-relations,— daily routine and rest.

FIFTH RÉGIME: *Satisfaction in Physical Cleanliness.* The purpose now is not the maintaining of health-conditions, but the utilizing of psychic satisfaction due to the consciousness of a clean body. Knowing that your "temple" is at its possible best in this respect, you should entertain the thought of gratification and pride in that fact. Your psychic attitude will make itself felt throughout the body. You are invited to absorb the deep significance of this régime.

SIXTH RÉGIME: *Appropriate Grooming.* You should read again the eleventh régime of the ninth lesson, and carry out its suggestions. In the meantime you should cultivate the sense of satisfaction and reasonable pride in your general physical appearance as suggested just above. A great law (next régime) is now involved, the discovery and application of which will demonstrate that you are in earnest in the present work.

SEVENTH RÉGIME: *Culture of Buoyancy.* It will be thought that the feeling of physical buoyancy may not be claimed unless it is present. Nevertheless, the author *knows* that languor and distress may be thrown off and physical buoyancy summoned, by an effort of will and psychic faith. This régime means that you should *live up* to buoyancy of body and induce the feeling by thought, assertiveness and mental cheerfulness.

EIGHTH RÉGIME: *The Erect Carriage.* You are invited to practise daily holding up the abdominal contents and maintaining the erect carriage, whether sitting or standing or walking. This uprightness of the body, if not stiff and overdone in the military strut, is both magnetic and psychically inspiring to the physical life.

NINTH RÉGIME: *Physical Gracefulness.* Awkwardness is non-magnetic and, if conscious, humiliating. Mincing manners, affected grace, the dancing master's studious adaptation (though admirable in his profession) should be avoided. Self-control and sincerity and naturalness, with a desire to be and do the right thing in the right place, will secure grace of manner, if graces of manner are given reasonable study, sufficient to induce self-gratification, and thus secure the double purpose of this régime,— magnetic action and psychic harmony.

TENTH RÉGIME: *Appreciation of the Instrument.* The body is your instrument. It is a marvel of adaptation. If it is properly cared for and thoroughly trained, it is facile, alert, responsive, delicate, powerful. You are invited to cultivate appreciation of its wonderful usefulness, and to think of it as your priceless mechanism in and through which your self may achieve the very best things in life. This régime will bring to you a fine sense of ownership and relation-

ship to the body, greater than can arise from possession of watch, or microscope, or brush and chisel, or the like, and induce the nicest and most intense etheric vibrations within the body. You will, moreover, come to a feeling of friendship for this ready servant which will put soul and flesh into the closest conscious relations and give the psychic factor the greatest influence.

Eleventh Régime: *Nobility of Physical Consciousness.* The majority of people seem to be indifferent to the nobility and dignity of the physical life. The régime does not necessarily imply knowledge of the body's structure, forces, materials, laws and operations, for it is practical. It calls for a larger, a more elevated thought concerning that marvelous "temple," your own body. You are urged to think of its greatness, its usefulness, its divinity,—even if not ideal in your case,— and to make this thought a permanent factor in consciousness. The purpose will demonstrate itself in interior conditions and etheric vibrations which must inevitably react beneficially upon your physical nature.

Twelfth Régime: *Psychic Uprightness.* Every person's body is the outcome of psychic conditions. Generally speaking, if your psychism is indifferent, negative, evil, it will react disastrously upon the physical nature. You are, therefore, urged to elimi-

nate from your life all baser emotions and passions, and to cultivate the white soul-life of honor — to yourself preëminently and to all other intelligences. In the meantime, you should recognize your uprightness and claim the fact with satisfaction. Lastly, you are urged to put this general feeling into your physical consciousness. You will thereby throw the psychic state directly into the physical field and its pervading ether, and, in time, will secure splendid tonic effects in physical character.

THIRTEENTH RÉGIME: *Psychic Energy.* You should follow the directions for developing internal energy set forth in the second régime of the fifth lesson. You cannot do this without a sense of psychic energy, which should be made a permanent feeling in your life. If you will say mentally, quietly but intensely, "*I will! I am charged with vigor! I am conscious of power!*" you will develop internal energy of soul. You should persevere until you can summon the intensest feeling at will. That feeling should then be thrown into every part of the body, one locality at a time, or maintained throughout the entire body, as a frequent exercise, with the thought, "*I am charging the tissues involved and the pervading ether with dynamic and harmonious psychic force.*" In this manner you will stimulate psycho-physical activity.

FOURTEENTH RÉGIME: *The Idealization of Environment.* Environment exercises incessant, and oftentimes an unconscious influence. If it is dirty, disorderly, depressing, unattractive, uninspiring, the effects will first appear in the physical life. Your body responds, not only to internal psychic noblity, but also to external uplifting conditions. You should, therefore, put into your surroundings, so far as possible, the elements, cleanliness, order, thrift, beauty—all things that appeal attractively to the senses and the white soul. In thus environing yourself, however, you should not lose sight of the psychic influence sought, but should maintain the consciousness, "*I, the upright self, appreciative of the nobility and usefulness of the physical nature, maintain these surroundings that my life may come to its best and my body may acquire a corresponding character.*" This régime, like all others in our work, demands time and attention, but its values will demonstrate as surely as you endeavor to live it.

"For every thought that we think is accompanied by a displacement and motion of the particles of the brain, and somehow — in all probability by means of the medium (ether) — we may imagine that these motions are propagated throughout the universe." "Mr. Babbage has pointed out that if we had power to follow and detect the minutest effects of any dis-

turbance, each particle of existing matter must be a register of all that has happened."

FIFTEENTH RÉGIME: *The Use of Imagination.* This régime supposes evil imagination totally absent. It calls for an ideal conception of the noblest physical manhood or womanhood you can construct and hold constantly before the mind. You are now urged to think of that ideal, definitely once a day for many weeks, and in a general way constantly, so far as reasonably convenient. In so doing, you swing etheric and inner physical movements into powerful harmony with the ideal, so that in time it becomes a reconstructing psychic factor in your life.

In connection with this work, you should surround yourself with a home, a place of business, furniture, literature, music, people, various articles, conditions and atmospheres,— all things that comport with the ideal, tend to keep it in mind, and exercise a silent influence in agreement therewith upon mind and body. You are here dealing with mighty psychic laws and forces, and these are ready to serve you with the power of the Universal Forces.

SIXTEENTH RÉGIME: *Drawing on the Universal Forces.* At this stage of our work, the present thought is familiar. It is especially valuable on the supposition that the preceding régimes are in active operation in your life. You are now invited to

secure mental repose at frequent intervals during the day,— so long as needed,— and, by quiet, intense affirmation, claim the Universal Forces as your helpers in building physical character. A sentence like the following may be used: "*Conscious of psychic uprightness, and of the beauty, utility and wonder of my physical life, and surrounded by these harmonious conditions, I now claim, and without doubt am receiving, the Universal Forces for my best physical estate.*"

It has been stated, as the result of experiment, that "the actual work performed (by a man) exceeded that which could possibly be produced through the oxidation of the nitrogenous constituents of the daily food by more than twenty per cent." The body in such cases has unconsciously drawn on the Universal Forces. By maintaining right conditions and by assuming the receptive attitude, you can accomplish a similar result through conscious effort.

SEVENTEENTH RÉGIME: *The Use of the Will.* It is not necessary that you should enter upon a definite system of will-culture in order to complete the present studies, but in some way you are urged to bring to the practice of these lessons all the power of will and all the courageous hopefulness of which you are capable. And you are urged to resolve unyieldingly to hold the will-energy at the fore in unfailing

efforts to secure the noblest physical character possible in your case. You may not acquire beauty of feature or form, but you will infallibly improve. You may not obviate pronounced physical defects or deformities, but you will infallibly throw over such disabilities a grace that will surprise your associates. You may not cure deep-seated disease, but you will infallibly discover in these methods mighty forces for your benefit. If you are of the average humanity, you will discover that your physical nature is actually improving on the present treatment.

EIGHTEENTH RÉGIME: *The Prophesy of Childhood.* This régime involves all the preceding, with four additional suggestions. The purpose runs to the coming child. The régime urges the man and the woman

To marry wisely — *for the sake of the child;*

To love with all the nobilities of the soul exalted;

To summon a high ideal of the child, physical and mental, in the hour of its prophesy;

To give it the benefit, from the marriage vow on through the years, of mutual interchange of feelings, hopes, thoughts, ideals, cares, burdens, joys, sorrows, duties, triumphs, failures, business and pleasure, and to garland such mutuality with all expressed demonstrations of tenderness and fidelity;

To make this lesson a daily and practical companion, *from the altar to the welcome.*

The Senses Ethereal.

The scholars say, "five senses."
I say, Such numbers as the mind hath need.
For those of the flesh but mark the stage
Of body-bondage. When the soul 's free
Shall it not see, hear, smell, feel, taste,
More than a dull material life may ken?
Shall it not know in a flash?
Seize across globes a truth, a beauty,
As 't were on the spot? Shall it not heart all things,
And thus possess what faculties come
Of intercourse in the essence?

Oh, aye! So, as ye thrust the self in sense
And tune each flesh-power finely up
To the unseen real, shall ye pass, some day,
All the outer bounds of organ-living,
And discern, by royal prerogative,
In the spirit's quintessential realm,
Even on earth, the exquisite existences
Of the I-Am Wonder-world.

But now, an' ye would attain,
Toil, till the body 's the fire of mind.

—The Author.

THE TWENTY-SIXTH LESSON — Physical Magnetism.

The body-magnet serves its ends,—
And rots, in life or death.
The soul alone has breath,
And meanest sphere amends:
One psychic value worlds of clay transcends.

—The Author.

Principle — *The magnetic body reinforces psychic magnetism.*

DAGNETISM, in its purely physical aspects, is a material force, just as heat, light, electricity, natural magnetism, are forces.

"Force is any cause that produces, stops, changes, or tends to produce, stop, or change, the motion of a body."

Force is, therefore, "that which is manifested in any change of motion."

Heat, light, electricity, etc., are manifestations of force; they are forms or expressions of etheric motion.

Physical magnetism, then, is a manifestation of etheric motion-form, or etheric form-motion.

This magnetic force operates independently of purely psychic causes in the ordinary sense of influence; that is, of word, action, thought, character, and the like, as apprehended through the senses.

Psychic magnetism employs all ordinary methods of influence, plus the developed and regulated vibrations of the ether.

Both varieties employing etheric vibrations, the difference between them, so far as the ether is concerned, is the fact that psychic magnetism is directly due to, and primarily regulated by, the psychic factor, while physical magnetism is the manifestation of an etheric force depending immediately upon inner physical states. We may say that psychic magnetism pertains to the psychic factor, and that physical magnetism pertains to physical functional conditions and operations. Its "power-house" is the inner body, its field the personal atmosphere, its occasional highway that of long-distance influence.

Magnetic Action.

The magnetic force is due, first, to psychic activity; secondly, to physical conditions; thirdly, to etheric stress induced by the above causes. We remark—

1. *Stress is tension*, strain,—force which changes the position, size or shape of a body. Stress in the ether induces change in its particles or motion-forms, which change is communicated from one particle to another, the effect being vibrations, undulations, ring movements, spiral movements, lateral movements. In these movements the etheric particles or motion-

forms do not travel,— they change shape, oscillate in place, but, impinging upon one another (for communication of physical motion through a vacuum absolute, however minute, is unthinkable), cause similar motion in their neighbors, and the motion is passed on, to manifest itself as force the moment it meets with any condition of matter. Heat, light, electricity, are exhibitions of such etheric disturbances. That which passes through the ether is not what we perceive, but is motion finally manifest in what we perceive.

2. This general thought applies to physical magnetism. It is force in the sense that it is a manifestation of etheric disturbance induced by stress. As there would be no light without an eye, but only ether undulations, so there would be no physical magnetism without two bodies, one to induce etheric stress, and the other to respond thereto.

3. A *natural magnet* induces a stress-condition in the surrounding ether, and if the molecules of other neighboring bodies are capable of being made (or caused to tend) to face one way, they will be attracted to the magnet, or repelled from it, as their near portions are unlike those of the magnet nearest to them, that is, face in the same directions with them, or are like those of the magnet nearest to them, that is, face in directions opposite to them.

Let us illustrate. Imagine two smoke- rings, edges toward you, faces parallel, so that their flat surfaces face one another. Each ring has two circumferences, an outer and an inner,—the outer enclosing the whole ring, the inner enclosing the vacant circular space within the ring. The particles of each ring are in motion,—not revolving between the circumferences and around the vacant circular space, but moving from the rear side forward over the outer circumference to front and toward the vacant space across the inner circumference to rear.

If you suppose the rings, flat surfaces parallel and edges toward you, to be divided by a knife cutting down in a line at right angles to your line of vision, you will have as a result, not four whole rings, but four half-sections of rings. If you further suppose that the two half-sections nearest you are cast aside, the other two still standing, you will see in mind four dark disks, one above another in a left-hand pair, one above another in a right-hand pair. You are now looking at a large double colon (::).

If, now, you will draw imaginary circles around these disks, representing motion in the two upper, the disks revolving from left to right,— over, down, front to left,— and in the two lower from left to right,— under, up, front, to left,— you will represent the movements of the particle in the rings at the points

indicated. The motion supposed of all the particles in both rings corresponds. The surfaces of the rings are parallel and the motion of their particles is in the same direction, from left to right. What follows would be true if they both faced in any other direction. As the motion of their particles is in the same direction, the front-side of the left-hand ring stands toward the rear-side of the right-hand ring. Thus the adjoining surfaces are unlike.

The motions of the particles of the rings exactly correspond at all corresponding points. This motion is communicated to the surrounding air or ether, which is sucked in, so to speak, to and through the vacant circular spaces within the rings. The tension of space-contents between the rings is thus lessened, and they close up together.

If you will imagine the particles in one ring moving in a direction opposite to the corresponding particles in the other ring, the conditions will evidently be reversed, the motions will communicate to surrounding air or ether, the rings will "blow" against one another, the condition of stress in space-contents between them will be increased, and the rings will move apart. Their adjoining faces are like.

4. Transfer your thought from smoke-rings to ring-movements in the ether, and you have a crude illustration of the magnetic law: attraction between

unlike poles, repulsion between like poles. Magnetism (in metals) seems to be purely mechanical.

But this description should be taken merely as an illustration. In the reality, etheric conditions and movements are vastly more complicated.

5. The value of the illustration is its suggestion: that physical magnetism is not the effect of a fluid, of a mysterious something, other than ether-movements, issuing from one person's body and impinging upon another's, but that it is the effect of etheric states and activities — changes in etheric stress — which are "passed along" from one body to another.

6. This effect is not totally indifferent to psychic conditions. You cannot attract another person, and you will not repel him, by mere mechanical or physical influence, regardless of his inner self. Physical magnetism is the effect of such influence only when it produces in that self an agreeable state. You speak, you execute music, and vibrations in the air communicate through various media to other inner selves, inducing states agreeable to them, and they are by so much attracted toward you. Thus with vibrations in the ether caused by your physical (magnetic) conditions: persons are magnetized in proportion to the agreeableness of the psychic states induced.

7. Physical magnetism differs from hypnotism

in several respects, but particularly in the fact that its finest effects depend upon the healthy psychic character of those sought to be influenced by it, for such are most susceptible to right etheric impressions, and most developed in consciousness capable of recognizing them, and most reasonable in interpreting and yielding to them. Magnetism, both physical and psychic, leaves all who come under its influence free, and, if it be noble, leaves them uninjured and benefited. It wins through awakening, not stupefying; through intelligent assent, not by arrest of nervous functons.

8. Physical magnetism is most active when its possessor is in prime condition and internally vigorously and pleasantly engaged. If, at such times the self is inspired, it manifests enormous power.

9. Physical magnetism may be natural, spontaneous, unconscious, but this truth is rarely demonstrated as a general condition of the individual life. It is at its best when cultivated and employed by intelligent will.

10. It is within the reach of all normal persons to develop psychic magnetism, though not in equal degree. All persons of fair physical completeness may acquire the magnetic body though not in equal perfection. No one can determine the limits of his magnetic possibilities save by a long and courageous

effort. One month with this book will infallibly produce satisfactory initial results, but much more time should be given to the work.

11. Physical magnetism, we conclude, demands such physical conditions as will powerfully affect the pervading and outlying ether, and such harmonious relations between bodies as will control and lessen natural and special stress and produce the most agreeable states in others. Its problems, then, are: (*a*) *how to secure such physical conditions*, and (*b*) *how to achieve such etheric mastery.* The latter problem belongs to the psychic field; the former to the present division of this book.

How to Achieve Physical Magnetism.

The "*power-house*" of physical magnetism is the body as a whole; the *dynamo* machinery is the nervous system. Of this machine the brain is the chief function. The spiritual self is the real deific creator of magnetic force in the sense that it determines the incoming of the Universal Forces. The psychic self occupies the whole nervous system, although it "throne-rooms" in the brain. Magnetism may be expended directly from the brain, or from the nervous system in general.

The *primary demand* in physical magnetism is *nervous energy*, of such a degree and quality, in such

conditions, and so controlled, as to convey through the pervading and surrounding ether intense and attractive etheric movements.

The *second demand is magnetic adjustment to other people.* If other persons are in condition to receive unimpaired the etheric movements, and to be pleased by their psychic states so induced, and reasonably to act accordingly, magnetism becomes effective. If they are non-receptive, or hostile, or unreasonable, magnetism correspondingly fails.

Success and failure in magnetism are always relative. Some people can never become magnetically "attuned" to certain persons; some become so only occasionally; some are "attuned," but do not yield magnetic results, because the influence is not strong enough to overcome imperfect conditions, or because a certian psychic state, character, preoccupation, prevents them from feeling it.

In the long run of life, however, physical magnetism is assured of success, because most people are susceptible to its influence from any person, all people are susceptible to its influence from most persons, physical and psychic conditions are constantly changing, and thus affording new opportunities, and are almost always subject to improvement by one who is determined to acquire Success-Magnetism. Magnetism is the most hopeful study and practice in the world.

Presuming, now, that the preceding lessons have been thoroughly absorbed and actually worked out in your life, — at least by a first journey to the present point and in the reasonable intention of that thought, — it now remains to suggest such principles and régimes as will unfold your latent capacity in magnetic physical force.

Do not permit yourself to set the work aside as merely fanciful. Physical magnetism is real. The "Becquerel rays" of certain elemental bodies have been discovered, which seem automatically to radiate into space without any yet primal known cause or reason, although the immediate cause seems to be the disintegration of the bodies, such as uranium. These substances affect the ether in definite ways. So, also, does the physical body affect that medium, and it needs but persistent and thoughtful effort to develop that power and to direct its exercise.

This book desires, with your assistance, to make of your body a creator and transmitter of pleasing, and therefore attractive, etheric vibrations, so that your psychic powers may have the freest opportunity for magnetic success. You have come a long way toward the physical goal if you have reasonably mastered the twenty-fifth lesson. With the following developing régimes you will arrive at that goal, if you will generously observe the directions.

The time devoted to these régimes must depend on your own judgment. Some of them should be adopted for life, as you will see. To others you should devote time enough to bring out full results. You will need to give the work, as a whole, continuous attention for at least a year, taken, of course, as your duties will permit. And thereafter you should return to the exercises as seems required, in order to maintain the results. It is useless to expect great things without corresponding effort. Do not break the order of régimes.

Magnetic Attention.

We now proceed to state the reasons for requiring magnetic attention in the physical régimes.

In the voluntary muscles a certain amount of energy is stored which is not directly created, but rather expended, by muscular action.

The nerves of motion extend from the brain and other centers to the muscles, with which they are in contact, and nerve-action stimulates the muscles to release or expend the stored energy by contraction, which is work.

Indirectly, muscular action contributes to the general fund of energy in all parts of the body, and, by increasing the flow of blood to the parts for repairing of waste, contributes to the particular supply of

energy in those parts, if action is not too intense and prolonged.

When the muscles are slowly, vigorously and thoughtfully worked, the storing power of exercise is at its best, because the circulation is increased and an extra supply of blood is carried to the part in action, somewhat because the mind attends thereto, as well as naturally.

Inevitably a beneficial reflex influence is also exerted upon the nervous system.

The etheric vibrations are thus improved, both in power and in quality.

We now observe with especial emphasis this truth: *It is a scientific fact that the blood may be directed to various parts of the body by energetically fixing the attention upon them.* The value of those régimes in which energetic attention is especially called for becomes thus apparent, for this factor secures the benefit of the above law and of the general workings of the body.

In the imaginary exercises these benefits obtain because you cannot carry out the directions unless the mind is consciously present in the movements, and the action will store energy more rapidly than it expends. By mental intensity *in the exercises* you not only direct the blood to the parts, but you also induce inner etheric vibra-

tions which move healthfully throughout the entire body.

The author has held these views many years, and they are apparent in "*Power of Will.*" These principles are now illustrated by the following statements attributed to the Director of the Yale University Gymnasium:

"It is obvious that a body perfectly balanced on the delicate knife-edges of the muscle-bed (a couch so balanced) will be affected by additional weight on either side of the point of equilibrium. Consequently an additional supply of blood will cause the head to settle if the blood goes toward the caput, or the feet to go down if the flow is in the opposite direction.

"*I have found that under mental work the head would sink, and in a very brief period.*

"*It has been found that mere thought will send a supply of blood to parts of the body. A man perfectly balanced will find his feet sinking if he goes through mental leg gymnastics, but does not make the movements.*"

It is as certain as law, then, that location of intense mental attention in physical exercises conducted with the magnetic thought, secures the storing of physical energy, induces electric currents, causes harmonious etheric vibrations, and creates magnetic nervous conditions.

Régimes in General Physical Magnetism.

First Régime: *The Culture of Health.* This régime consists in avoiding every article of food and drink and every habit which you know to be injurious to your health, or which is reasonably doubtful, and involves the practice of all methods that are conducive to the best physical condition. Magnetism is more than vitality, but buoyant health imparts to it especial power.

Second Régime: *The Magnetic Bath.* This consists in the cool or tepid morning bath, taken quickly by hand application, from the neck, chest and arms downward, and followed by drying with coarse towels and vigorous hand-rubbing, and closing with massage, muscle-stretching and deep-breathing. The bath should be taken immediately on rising (in ordinary conditions of health), but the body should be warm from *blood circulation*, though not heated, and the magnetic will should be maintained in great power during the entire process.

Third Régime: *Neck and Scalp Massage.* Three times a week, at morning and at night, the skin and muscles of the head and neck should be vigorously rubbed and moved about with the hands and fingers, the hands being gently thrown outward now and then and rapidly rubbed together.

Fourth Régime: *Movement of Face-Muscles.*

The muscles of the face should, once a day, be vigorously moved about by use of the hands; also by voluntary action. This exercise should be followed by assumption of many different facial expressions.

FIFTH RÉGIME: *Care of Hands and Feet.* The feet should receive a tepid bath, with cool rinsing, perfect drying and vigorous hand-rubbing, every night. The hands should be kept scrupulously clean, with nails in perfect order, so far as possible. It seems unnecessary to refer to the teeth. The dentist is invaluable to the magnetic life.

SIXTH RÉGIME: *Magnetic Hand-Rubbing.* Two or three times a week you should give every reachable part of the body a thorough dry rubbing with the hands, employing sufficient pressure and rapidity of movement to induce a fine glow of the surface. The action should be smooth, and not too swift, and should be accompanied by an intense feeling of internal energy.

SEVENTH RÉGIME: *The Magnetic Passes.* You are invited, at the close of the above régime, and at other convenient times, to throw a sense of magnetic energy (internal energy with the thought, "*I am certainly magnetic*") into the open hands, the muscles of hands and arms being slightly tensed, and to make slow magnetic passes ("*I am magnetic here*") over, near, every part of the body.

EIGHTH RÉGIME: *Magnetic Deep-Breathing.* You are invited to practise full abdominal and chest breathing before meals twice each day for life. The following method is suggested:

1. The mouth should be kept closed and the windpipe open during each exercise.

2. During all the time occupied the sense of magnetic energy should be maintained. (See the seventh régime here, and description of internal energy on page fifty-six).

3. With body erect and lungs emptied, disregard the chest, depress the diaphragm by muscular effort, extend the abdomen, and *slowly* fill the lower lungs. *Very slowly exhale.* Rest. Repeat several times.

4. With body erect and lungs emptied, disregard the abdomen, extend the chest by muscular effort, and *slowly* fill the upper lungs. *Slowly exhale.* Rest. Repeat several times.

5. With body erect and lungs emptied, extend the abdomen and chest and depress the diaphragm, and then fill the lungs to their utmost capacity. Slowly exhale. Rest. Repeat several times.

6. The exercises may be alternated. The air should be cool and pure.

7. It is well, also, to practise magnetic breathing when on the street.

8. But habitual breathing should be abdominal.

Your body contains great quantities of protoplasm, which is the builder of physical tissue and has an enormous affinity for oxygen. "The process of oxidation takes place at every point in the body where vital activity reigns;" "the tissues of the body are constantly taking up oxygen, which they store away in the form of some compound" holding force.

NINTH RÉGIME: *Magnetic Muscle-Stretching and Relaxing.* Having practised full magnetic breathing for a week or two, discontinue the exercises for the following:

1. Twice a day, but never on a full stomach, practise *slowly* stretching and *slowly* relaxing the various sets of voluntary muscles in the body — of neck, each shoulder, each arm, chest, back, each leg (upper, lower, foot); of both arms simultaneously; of both legs (whole) simultaneously. Observe:

2. The stretching should be slow, and gradually increase to utmost intensity of muscular stiffening.

3. The relaxing should be slow and gradual, from utmost intensity to limp.

4. While stretching, the lungs should gradually be filled, becoming packed at highest tension of muscles. While relaxing, the lungs should be emptied, becoming airless (so to speak; the literal thing is impossible) at muscular limpness.

5. The work must be slow, gradual, *deliberate*,

thoughtful, with the *whole mind located intensely upon the physical action of the parts engaged, and vigorously asserting, "I am now, in these muscular parts, accumulating physical magnetism."*

6. It will be well, as it is possible by long-continued practice, to bring into play, by effort of will, all the voluntary muscles of the body. Persons have been known to acquire astonishing control over muscles not usually responding to the will — except indirectly. The purpose here is not merely physical strength, but, as well, a general powerful tone of body by thoughtful exercise of disused or little used parts and a higher mastery of the soul's "temple." You are invited to go into a long régime for this purpose, moving by will-effort all the muscles you can think of.

"It has been ascertained that muscular tissue does not wear during action up to the point of fatigue." The energy used is that of the oxygen-compound stored away, as above suggested. Full breathing and the stretching exercises draw increased supplies of blood to the parts, furnish them with large quantities of oxygen, thus build them up and store them with energy, and so make of the body a great arsenal of etheric power.

Deep-breathing and muscle-stretching are common exercises, but the above régimes give them genuine magnetic character.

After observing the above régime for a week or two, it will be well to return to that of deep-breathing for a similar period, and thereafter to pass from that to the present. But the two may be combined for a period, as each requires but a few moments.

Tenth Régime: *The Transfer of Energy.* You are invited to practise the following exceedingly magnetic exercises immediately after wakening in the morning and just before sleep at night, while lying in bed:

1. Become perfectly composed in mind and relaxed in body, breathing deeply and exhaling exhaustively a few times.

2. Summon a general sense of intense internal energy, and without moving a muscle, but relaxed in all parts, except those engaged,

3. Throw the feeling into various places, a few seconds, as follows: left foot, left leg (whole); lower half; upper half; right foot; right leg (whole); lower half; upper half; the abdomen; the hips; left side; right side; small of the back; upper back; left shoulder; left arm (whole, upper, lower, hand); right shoulder; right arm (whole, upper, lower, hand); chest; neck; face (various parts); head; eyes; ears; tongue. Rest. Repeat. [Do *not* stiffen muscles].

4. Proceed, now, to transfer the energy-sense, by

a *slow, continuous* change of attention, from one part of the body to another, through intervening parts: from left fingers through hand, wrist, lower arm, upper arm, shoulder, neck, right shoulder, upper arm, lower arm, wrist, hand, to right fingers. Repeat with various combinations.

5. Observe: the muscles must *not* tense, under attention, anywhere; the breathing must *not* depart from natural rate; the transfer of sense should be *slow* and *gradual*, and never leap; the mind must *always* be in the part engaged.

6. During these exercises the magnetic thought should be maintained, "*I am now locating magnetic energy at this point. I am now transferring magnetic energy through this part.*"

7. Should the régime induce sleep, the impulse should not be resisted, but the work should be taken up during the day.

8. The régime should be continued until, with the companion methods, it demonstrates in magnetism.

ELEVENTH RÉGIME—NERVE CALISTHENICS: *First Series — Finger Movements.* Standing erect, breathe deeply a few moments, and proceed as follows:

1. Hold the right hand about a foot from the face; the hand is limp and the fingers are closed. Slowly spread the fingers and thumb, simultaneously, far apart, meanwhile slowly and gradually stiffening

them, so that extreme of separation coincides with extreme of stiffness. Slowly return to closed, meanwhile gradually relaxing until hand (fingers) is closed and limp. Repeat several times. Reverse the exercises, repeating several times.

Repeat each exercise, as above, with the left hand and fingers.

2. Hold the right hand open and limp. Slowly and gradually shut the hand to gripping position of fist, meanwhile stiffening and tightening the fingers until extreme of grip position coincides with extreme of stiffness of fingers and fist. Slowly open and return to limp. Repeat several times. Reverse, and repeat several times.

Repeat each exercise, as just above, with the left hand and fingers.

Second Series — Hand and Arm. Standing erect, breathe deeply a few moments, and proceed as follows:

1. Bring the back of the right hand to the mouth, elbow crooked, up, and out toward the front. All other parts of the body are inactive. The right arm and hand are limp. Slowly and evenly bring the hand out to front, the arm straightening, and meanwhile very gradually, without jerks, stiffen the muscles of the hand and arm until the arm is straight out to front and very stiff. Observe: the arm is not

stretched; the hand and arm become stiff, so that extreme of straightness coincides with extreme of stiffness. From this straight and stiff position, slowly and evenly return hand to mouth, crooking the elbow, always up, and gradually, without jerks, relaxing to perfect limpness at the mouth. Repeat several times. Reverse, muscles stiff at point of former limpness, and gradually relaxing to point of former stiffness.

2. Repeat the exercises, from hand at mouth to arm straight up. Return. Repeat several times. Reverse. Repeat several times.

3. Repeat, from hand at mouth to arm straight out to right. Return. Repeat several times. Reverse. Repeat several times.

4. Repeat, from hand at mouth to arm straight down at right side. Return. Repeat. Reverse. Repeat.

5. Repeat all exercises with the left hand and arm.

6. Repeat all exercises with both arms and hands simultaneously.

7. Repeat, first in each exercise with one arm, then with the other.

Third Series — Leg and Foot. Standing erect, breathe deeply a few times, and proceed as follows:

1. Standing with weight on the left foot, and lightly touching with hand any object for balance,

bring the right foot up, behind, bent knee straight down. Slowly move the foot toward the floor, thus straightening the leg, and meanwhile gradually and evenly, without jerks, stiffen the whole leg, so that when the foot lightly touches the floor the leg is exceedingly stiff. Return to position slowly while gradually and slowly relaxing the stiffness. Repeat several times. Reverse. Repeat several times.

2. Repeat, with foot up and knee up in front. Repeat several times. Reverse. Repeat several times.

3. Repeat, from each position, straightening and stiffening the leg out to right. Repeat several times. Reverse. Repeat.

4. Repeat, from each position, straightening and stiffening the leg out to front. Repeat. Reverse. Repeat.

5. Repeat, from each position, straightening and stiffening the leg out to rear. Repeat. Reverse. Repeat.

6. Repeat all exercises with the left foot and leg. Reverse. Repeat.

Fourth Series — Whole Body. Standing erect, breathe deeply a few times, and proceed as follows:

1. While slowly and evenly bending the whole body as far backward as possible without touching any object for balance, slowly and gradually stiffen

the whole body,— legs, trunk, arms, hands, neck, head,— so that extreme back position coincides with extreme of stiffness. Slowly return while relaxing. Reverse. Repeat.

2. Repeat, bending body far forward and down. Return. Repeat several times. Reverse. Repeat.

3. Repeat, bending body far to the right, and return. Repeat several times. Reverse. Repeat.

4. Repeat, bending body far to the left, and return. Repeat several times. Reverse. Repeat.

The above exercises should be faithfully performed, two or three times a week, for at least six months. They are vastly important for various reasons, particularly because of the mutual interactions of nerves and muscles, together with stimulating reactions, which they induce, thus generating intense magnetic conditions in all the tissues and the pervading ether.

Twelfth Régime: *Magnetic Imaginary Exrcises.* You are invited to practise daily one or more of the imaginary exercises suggested below, maintaining always a sense of resistance (as in actual work) and intense internal energy, the mind being wholly concentrated in every general set of muscles engaged, with the magnetic thought always present. All movements should be made as if you were really using the object supposed.

Dumb-bells. Various movements. Mind intense.

Bag-punching. Keep the elbows slightly crooked.

Indian clubs. Do not swing too swiftly.

Rowing. Imagine a good head-wind.

Wood-sawing. Suppose the wood to be hard.

Cord and pulleys.

Heavy-weight lifting. Floor to hips; hips to head etc.

Fencing. The adversary is alert.

Mowing grass with a scythe. No implement.

Any other imaginary exercise.

THIRTEENTH RÉGIME: *Magnetic Organ-Movements.* You are invited to practise once a day the following exercises, always maintaining intense psychic energy and the magnetic thought located in the part engaged:

1. Slowly swing the head, neck-muscles stiffened, in a circle from left, down, in front to right, back over right shoulder, round back to and over left shoulder. Reverse. Repeat several times.

2. Slowly swing right hand, palm down, muscles stiff, arm limp, from wrist in a circle from left down over to right; from right over to left. Reverse. Repeat.

3. Repeat the motions with right forearm; whole arm and hand.

4. Repeat with the left hand. Motions reversed.

5. Repeat with left forearm; whole arm.

6. Repeat the motions with right foot.

7. Repeat with right lower leg; whole leg.

8. Repeat with left lower leg; whole leg.

9. Repeat the motions with whole body from hips up.

10. Slowly twist the whole body from feet up, left to right; right to left.

11. Slowly twist trunk from hips up.

Unless the mind be energetically located, with the magnetic thought, in the parts engaged in the action, these exercises will possess the value only of mere physical activity. They will not prove magnetic.

FOURTEENTH RÉGIME: *The Magnetic Walk.* You are invited to practise the magnetic walk, as follows:

1. Once a day summon a feeling of vigorous buoyancy, locate intense attention to the whole inner body, maintain inner energy and the magnetic thought, and slowly walk about alone in some room, with the greatest ease and grace possible, in the meantime pausing occasionally in some additional action, as picking up and replacing some article, and so on. This walk should be natural, avoiding all strutting, sudden starts and stops, and angular movements.

2. You should endeavor to acquire the magnetic walk by practising it on the streets. On looking back through preceding régimes, you will see that a

number of them may be combined with the present when out of doors.

3. You are invited to take occasional long walks into the country, putting into practice preceding régimes so far as possible, especially cultivating the magnetic walk.

FIFTEENTH RÉGIME: *Physical Control.* You are invited to give especial attention to the following suggestions:

1. You should avoid all twitchings, jerkings, sudden, spasmodic and angular movements of the body.

2. Compel the body habitually to sit and stand *erect.*

3. So far as possible, avoid all violent exercise and swift, exhaustive demands on nerves and muscles — actual necessity of labor, of course, excepted.

4. Preserve conscious will-control in all activity, and, when unusual exercise is finished, return to the condition of dynamic composure.

5. The feeling of will-control should center in the habitual magnetic thought.

6. Never permit yourself to strain your muscular capacity or to become exhausted.

SIXTEENTH RÉGIME: *Magnetic Repose.* You are invited to observe, once a day at least, and for life, the following suggestions, having in view physical and mental relaxation:

Secure quiet, and, lying or sitting or standing,— and in each position,— put out of mind all business, relax every muscle, and say mentally with perfect indolence, "*In absolute passive inertness I am receiving vital and magnetic force.*"

It will be well, also, to repeat this régime during ordinary occupation.

Seventeenth Régime: *Body-Steadiness.* Standing erect, breathe deeply a few times, and proceed as follows:

1. Take position in the center of the room, squarely facing one wall. Summon a feeling of intense inner energy and the magnetic thought. Without moving a muscle, except in breathing, which should be maintained naturally, and without moving the face to left or right, turn the eyes toward the left corner of the room, and now move the gaze along a straight course on the level of the head from the left corner to the right corner, very slowly, very evenly. Reverse, moving gaze from right corner to left. Repeat several times. On the last move from right corner to left, and as the gaze meets the left corner, slowly turn the whole body to left to squarely face the adjoining wall. Repeat eye-movements as in first instance. On completing the exercises, slowly turn body to left to face the third wall. Repeat the exercises. On completion, slowly turn to left to the

fourth wall. Repeat the exercises. Reverse all the movements.

2. Repeat the exercises while seated in a swivel chair, body always erect and full of energy. Reverse.

EIGHTEENTH RÉGIME: *Steadiness of Touch.* Standing erect, breathe deeply a few times, and proceed as follows:

1. Hold a light magazine in the left hand twelve or eighteen inches from the face, as convenient to the eyes. In this exercise, breathe naturally, be perfectly quiet, avoid all jerks and trembling, and do not move the magazine. Bring the right hand behind the magazine, but over the top, so that you can see what you are doing. With the right-hand thumb slowly and evenly follow the top edge of the cover, touch exceedingly light and motion smooth, from the left corner to the right. Back to left. Repeat several times. Repeat with right perpendicular edge. Repeat with lower edge. Repeat all exercises with each right-hand finger, one at a time.

2. Repeat all exercises with the left-hand thumb and fingers, holding the magazine in the right hand, reversing action. Always maintain inner energy and the magnetic thought, but do not hold the breath. Cultivate the magnetic touch as a general habit.

NINETEENTH RÉGIME: *The Demand Attitudes.* This régime consists in employing the demand atti-

tudes of the twenty-fifth lesson (sixteenth régime), and is made a part of the present work because the attitudes reinforce the sense of magnetic energy involved in the physical exercises of the lesson in hand.

TWENTIETH RÉGIME: *The Magnetic Consciousness.* Preceding scattering suggestions are now emphasized in a régime, and you are invited to cultivate a permanent consciousness of the magnetic personality. In order to this, you should quietly and energetically assert, with all possible courage and hopefulness, now and then during the day, wherever you are, "*I am now splendidly magnetic.*"

TWENTY-FIRST RÉGIME: *Conserving the Sex-Power.* You are referred, for the development of this régime, to page forty-eight, to the twenty-fourth lesson, and to the eighteenth régime of the twenty-fifth lesson, and are invited to observe the directions found on those pages, for life. We have here an indispensable factor — of magnetic power.

TWENTY-SECOND RÉGIME: *Grooming of the Body.* You are referred to the Great Principle on page fifty-one, to the eleventh régime of the ninth lesson, and to the sixth, seventh, eighth, ninth, tenth and eleventh régimes of the twenty-fifth lesson, for the development of the present work. You should permanently observe the directions cited.

The test of a magnetic personal appearance may

now be stated: it appeals to the consciousness of others, but does not arrest their attention by any overdone or underdone feature. It satisfies their unconscious taste. Magnetism, therefore, always dresses according to state in life, occasion and associations.

TWENTY-THIRD RÉGIME: *Personal Attractiveness.* This régime emphasizes the preceding. Conscious of an agreeable appearance, and with the magnetic will at the fore, you will naturally possess the spirit and exhibit the manners of genuine courtesy in all personal relations. In other words, you are invited to maintain in all contact with others the psychic and physical attitude of attraction, an inner mood and an outward expression which impart a beautiful finish to physical magnetism.

TWENTY-FOURTH RÉGIME: *The Sunlight-Bath in Stillness.* You are invited to practise, whether sitting or standing, while not otherwise engaged, the effort to remain perfectly quiet, controlling every muscle in arms, hands, fingers, legs, feet, toes, face-features, head, all parts of the body. Do not rock back and forth while sitting; do not move about unnecessarily while in the upright position; remain quiet when not necessarily in action. Look to your physical self-control.

You are also urged to assume various attitudes, seated or standing, making a special régime of this

work, and to remain absolutely quiet for one minute, two, three, and so on, but never so long as seriously to disturb the nerves, at the first; in time you will be able to sustain perfect stillness for any desirable length of time without discomfort.

As an exercise taken at a stated time, this work should be conducted in the sunlight—if not too strong — and always in a well-lighted room. The ancient Romans took the sun-bath daily in the proper season, lying, without clothing, in the full rays of the health-giving and magnetizing sun.

TWENTY-FIFTH RÉGIME: *Insulation of Body.* Physical electricity and magnetism are constantly escaping from the body under ordinary conditions. You are, therefore, urged to insulate your sleeping-couch or bed by the use of glass casters. Incidentally it may be suggested that the best position for sleeping, for most persons, is north and south, head to the north. This is the testimony of some somnambulist patients, and is the verdict of experience on the part of many entirely normal people. If possible, you should wear next the body some under-garment of silk.

The following is significant: "It has been told me by Dr. Elliotson that a lady, who is remarkably gifted with mesmeric force, gains an additional share of that power when she mesmerizes standing on a glass stool."

TWENTY-SIXTH RÉGIME: *The Magnetic Thrill.*

Lying flat upon the back, the head somewhat elevated, breathe deeply a few times, letting the air escape suddenly, quickly, exhaustively, after each inhalation. With such exhalations, locate attention within the head and upper part of the body. In time something like a slight inner sinking feeling will be experienced. Now think, during the process, of any agreeable subject or desirable object. The result, after practice, will be a strong sense of thrill or physical pleasure. You will also acquire more completely the inner feeling of magnetic energy. Consciousness of this is all-important to the use of magnetism —provided the régimes of this book are mastered.

"I am in possession of a faculty," said an old English writer, "of communicating a sensible pleasure to myself, without action, idea, or reflection, by simple volition merely. The sensation is in a degree between feeling and titillation, and resembles the thrilling which permeates the joints of the body upon stretching and yawning."

With the author, it is an intense inner tingle or thrill in nerve-consciousness, often very agreeable, and, when a highly pleasant thought is in the mind, extremely delightful. The author discovered this régime while experimentally receiving "absent treatment,"— a possibility, but sometimes abused, and certainly at present very chaotic,— and records the

above quotation as of value because given by a literary observer.

Twenty-seventh Régime: *Magnetic Harmonizing.* When the faculty of the above régime has been acquired, you are invited to avail yourself frequently of the opportunity to hear instrumental music which thrills you with inspiring *yet quiet* feelings, and, while listening thereto, to summon, now and then, the magnetic physical consciouness just referred to, and to surrender to the sensation and thought for a short time with complete abandonment. But you are urged to remember that life is practical, and that these exercises are given, not for their own sake, but for the clearing of inner moods and the harmonizing of your psychic and etheric conditions, for the attainment of everyday Success-Magnetism. Above all, if the advice may be permitted, do not become a day-dreamer, but maintain your personal equilibrium by keeping yourself energetically engaged in the affairs of active life.

The remaining régimes look to the cultivation of sense-magnetism.

Régimes in Sense-Magnetism.

These régimes might well be extended into a volume the size of the present. It will be sufficient for the work in hand, however, to indicate certain

great lines on which the magnetism of the senses may be thoroughly worked out. We begin with the least important.

FIRST SENSE-TREATMENT: SMELL AND TASTE.

Our first consideration is your inner magnetic feeling. The suggestions are as follows:

1. *Psychic Gratification in Fragrance.* You are invited to cultivate a taste for agreeable fragrance, especially that of natural origin, as in flowers, for your own personal magnetic gratification.

2. *The Same: Flowers.* You are invited to wear upon your person, for that purpose, as habitually as possible, at work or otherwise, some single, small, fragrant flower.

3. *The Same: Perfumery.* You are invited to carry in your presence a faint suggestion of artificial perfumery agreeable to yourself, for your own satisfaction, but not disagreeable to others.

4. *Disagreeable Odors.* You are urged to eliminate all unattractive odors from your personal presence.

5. *Eating.* You are urged to partake of your food with the magnetic thought and manner.

6. *These Senses in Others.* You are urged to appeal agreeably, as often as possible, to the senses of smell and taste in others

On occasion of entertainment, and especially if you are "queen of the home," you will find in these details factors of enormous magnetic influence over husband, family, friends. This truth obtains in the entire home-life, and especially, perhaps, at the table, which affords rare opportunities for the culture and display of magnetism.

No wonder life is non-magnetic when it is everywhere *made so "damnably common."*

SECOND SENSE-TREATMENT: THE MAGNETIC TOUCH.

Touch may be thoughtless, indifferent, cold, clammy, non-vibratory, negative in vibrations, repellent, repulsive, violent, hard, heavy, fierce, brutal, hostile. Touch may be mindful, psychic, interested, warm, living, vibratory, positive in vibrations yet gentle, attracting, quiet, soft, light, kind, magnetic. This régime consists in efforts based on such differences.

1. *Correction of Touch.* You are urged to eliminate from your physical contact with others all characteristics named in the first sentence, and all that are similar.

2. *Improvement of Touch.* You are invited to cultivate in your physical touch all characteristics named and suggested in the preliminary second sentence.

3. *Imaginary Touch.* You are invited to practise such characteristics of touch in imaginary contact with various kinds of people, taking time when alone to do this, and in the actual contacts of life.

4. *Adaptation.* You are invited to practise the adjustment of your personal touch to different kinds of people as you meet them. Your hand-shake with an old college chum is fittingly vigorous and may venture to lacerate his ring-finger; but not so should it be on meeting a lady or a strange gentleman.

At this point emerges a prime magnetic law: *The life of magnetism is a perpetual demand for nicety of adaptation.* Physical magnetism is not a force that can be hurled upon others regardless of this law, but employs it incessantly.

5. *The Magnetic Touch.* Into such cultivated and adapted touch you are invited to throw the magnetic thought at its best: "*In this present relation and touch I win you as my friend.*"

Third Sense-Treatment: The Magnetic Use of Sound.

I. The first treatment has first reference to *magnetic self-enjoyment,* and may be indicated thus:

1. *Psychic Gratification.* Your power in magnetism is never independent of your sense of inner satisfaction. You can be magnetic, in the best

sense, only as your inner conditions are harmonious. Agreeable sounds minister to this demanded psychic state. You are invited, therefore, to cultivate a correct taste for music and all pleasing sounds in nature.

2. *Discords Shut Out.* You are urged to eliminate from your life, so far as possible, all irritating discordant, repellent noises, and to cultivate control of nerves by closing self against them when you cannot escape.

3. *Music.* You are urged to indulge in the best music within your reach, and in that of field, shore and wood, with reasonable frequency, the magnetic thought always being present: "*In this delight I am open to the vibrant Universal Forces.*"

4. *Association.* You are urged to cultivate associations, so far as possible, which will bring into your life the least of discordant noises, of poor music, of harsh and non-magnetic voices and tones, and the most of sounds that are agreeable and of pleasing and inspiring speech and tone. But observe! In the use of these suggestions, avoid selfishness and cultivate the ability to be magnetic where external conditions are not wholly agreeable.

II. The present treatment also relates to *magnetic influence* as conveyed through *language and voice.* It is indicated as follows:

1. *Voice Culture.* You are urged to secure competent instruction in the thorough cultivation of the speaking and conversational voice. This is so important to your magnetic success that the author risks no detail directions (voice-building cannot be taught in a book), referring you to specialists, yet insists upon the supreme necessity of voice-culture. Observe, however, that the purpose here is not dramatic reading, elocution or public address, unless such be your business, but a cultivated and developed voice, through which the magnetic intention may carry with the greatest effectiveness.

If, however, you cannot secure instruction in voice-building, you are invited, at the least, to observe the following suggestions (read all below before beginning the work):

a. You must acquire the habit of inhaling through the nose while speaking, never through the mouth, and of breathing by abdominal action. (See the eighth régime here.)

In order to this, practise inhaling through the nose while the mouth is open, by lifting the tongue against the back roof of the mouth, and by distending the abdomen at each inhalation, then exhaling through the mouth, lifting the diaphragm. Practise a few seconds several times daily.

You should also, while walking — all the time,

indeed—practise abdominal breathing, but with the mouth closed, except in the above exercise.

b. It will be well, also, in order to secure flexibility of the facial muscles, to practise saying *wow — wow, chow — chow,* contorting the face as much as possible in the action. Several times daily.

c. The following consonant sounds should be made by explosive whispers, the diaphragm lifting and expelling the air at each sound, in this way: inhale, abdomen distended, then proceed; if necessary, inhale once half way through. The sounds are: *pĕ — tĕ — kĕ — chĕ — fĕ — whĕ — sĕ — shĕ — thĕ* (as in thin.)

Next utter the following sounds, observing the action: *bĕ — dĕ — gĕ* (hard) *— gĕ* (soft) *— el — em — en — er-r-r-r — zĕ — zhĕ — thĕ* (as in they) *— ng* (nasal).

Practise the two exercises several times daily. Do not forget the explosive action and the diaphragm movement. In time you will utter the sounds rapidly and easily, without violent muscular effort.

d. You are now invited to practise, with organ or piano, making the nasal tones by pronouncing *ing* (as much in the nose as possible, unless your voice is nasal naturally) from Middle C down to Second G below, if a male voice; from next Upper C above Middle C down to Second G below if a female voice. Several times at frequent intervals daily.

This exercise may be varied by making the sound *m* (not em, not me), lips closed, through the nose.

In these exercises it will be well to run down and up the scale somewhat rapidly, and then to repeat by holding the notes as long as possible. But you should remember the abdominal breathing, the diaphragm action, and the nasal sound.

e. With a piano or organ, practise uttering the vowel sounds *oo* — *oh* — *ah*, from Middle C down to Second G below, if a male voice; from next upper C above Middle C down to Second G below, if a female voice.

Observe: the tone should be brought to the front of the mouth, where possible, and always kept away from the throat — that is, should sound as if coming from the front or middle of the mouth, never from the throat.

The muscles of the neck should be limp, not tensed. You will need to guard this point carefully.

The voice-breath should issue from the abdominal region. It is a column of air resting, so to speak, on the diaphragm, and is propelled by a lifting diaphragm action, with perfectly free neck-muscles.

You should always inhale through the nose, and speak, not from the throat, but from the abdomen.

Very long practise may be required to catch the knack, but the work will bring its reward.

f. In connection with the above, you are urged to practise uttering the sounds *noon* — *noan* — *nun* with the same notes on the instrument.

The purpose of these simple directions is to assist you in securing tone, flexibility of voice, and the easy placing of vowel sounds at any point, with abdominal breathing, diaphragm action, freedom from throatiness, guttural noises, etc. Personal instruction will be infinitely better, but this work will enable you, if that cannot be obtained, to improve in the use of that powerful instrument of magnetism, the human voice.

You should not stop short of devoting at least six months to these exercises, giving to them a few minutes daily. In the meantime, always maintain the magnetic thought, "*I am now acquiring the magnetic voice.*"

And, in speaking to others, endeavor also to maintain a similar thought, "*I am winning you by the magnetic voice.*"

2. *The Magnetic Thought.* You are invited to maintain, during such study and in all voice-exercise and use, the magnetic thought, held intensely and confidently.

3. *Voice-Tones Corrected.* You are urged to make it a life-long régime to permit in your *voice*

No sharp tones;	No hard tones;
No harsh tones;	No arbitrary tone;
No shrill notes;	No domineering tone;
No tone of irony;	No tone of apparent egotism;
No tone of sarcasm;	No abruptness of voice;
No arrogant tone;	No unnecessary loudness;
No sneering tone;	No complaining tone;
No tone of bitterness;	No note of self-pity.

4. *Psychic States Corrected.* You are urged to eliminate from your *mental attitudes* and your thought all characteristics and qualities corresponding to the above list.

5. *Voice-Qualities.* You are invited to cultivate in your voice the following qualities:

Smoothness,	Middle tones,	Heartiness,
Evenness,	Variety,	Appealingness,
Softness,	Adaptation,	Persuasiveness,
Mildness,	Sympathy,	Buoyancy,
Quietness,	Friendliness,	Courage,
Firmness,	Magnetism,	Confidence.

A mere reading of this suggestion will prove of little value. It should be studied and faithfully practised.

6. *Psychic Qualities.* In order to secure the quality of vibrant power, — not tremulousness, but etherically fine vibratory timbre,— you are invited to cultivate, in every possible way, by reading aloud, by observation and imitation, and by practice in summoning feeling in the voice, a keen or deep sense

Of Pity,
Of Friendliness,
Of Kindness,
Of Sympathy,
Of the Beautiful,
Of Nobility,
Of Sublimity,
Of Awe,
Of Grandeur,
Of Reverence,
Of Humor,
Of Cheerfulness,
Of Hopefulness,
Of Courage,
Of Enthusiasm,
Of Controlled Energy,
Of Conciliation,
Of Honor,
Of Heartiness,
Of *Magnetism.*

These psychic states cannot be present all at once, of course, but you can acquire the ability to summon them at will, and the effort will bring to your voice qualities of great value. You should commit appropriate selections of prose or poetry to memory, and then practise reciting them aloud, but in private, with the utmost corresponding feeling and correctness.

7. *Evil Passions.* Assisting this work, you should eliminate from your psychic life the malevolent passions so far as they represent evil in your attitude toward others, and you should control their expression so far as they represent right hostility toward external evils.

8. *Character of Conversational Voice.* In conversation the voice should be quiet, smooth, distinct, vibrant with controlled energy, varied in tone expressive of sincerity, handled with a view to pleasing,

and charged with the magnetic thought, "*I am throwing magnetism into voice and speech.*"

9. *Extremes to be Avoided.* In the use of the voice in ordinary life, you should avoid two extremes: stilted, literary style, and slovenliness of tone and language. Habitual slang should be avoided, and slang words should only be permitted for the direct magnetic purpose, and even then in quotation marks, as it were.

10. *Miscellaneous.* You should not monopolize any occasion. Good listening is immensely magnetic.

You should not break in or interrupt the speech of others.

You should not run your words together, but should pronounce them distinctly.

You should not begin a sentence without knowing how to get through it, and, having begun, you should proceed, without hesitating or stammering, to a good finish.

Above all, avoid any appearance of indifference. Conversation magnetizes by as much as it pleases.

Fourth Sense-Treatment: The Magnetic Eye.

The eye wields enormous power in life. Poetry, fiction, painting, make the dynamic self to sway the world through this miraculous organ. Without it magnetism can never fully demonstrate its noble mission.

I. Our *first task* looks to the *development of eye-magnetism*, and requires time and patience. To this end you are invited to observe the following directions, which fall under three divisions, general, physical and psychic. We have thus,

A. General Suggestions. 1. *Consulting an Oculist.* Unless your eyes are beyond doubt perfectly sound, you should consult a first-class, honorable, resident oculist (not optician) once a year, at least.

2. *Health.* A diseased eye, or eyes nourished by a body in ill-health, cannot be greatly magnetic. You are, therefore, urged to maintain the best possible physical health.

3. *Dissipation.* You should also avoid all dissipation, shun alcohol, and exercise self-mastery in the use of tea, coffee and tobacco.

4. *Nerve-Tone.* The eyes uncover the nervous system, and you are, therefore, urged to maintain the best possible nervous tone and balance. If you observe the teachings of this book, you cannot fail in that effort.

5. *Sleep.* You are urged to secure regularly a sufficient amount of magnetic sleep; that is, sleep which is natural, under healthful conditions, and preceded by the magnetic thought. You will also find ten minutes of magnetic sleep during the day of great benefit. Do not permit strong sunlight to fall on the face at early morning.

6. *Strain.* The eyes should never be strained. They are psychic instruments, not mere observation loop-holes, and should be kept in the best possible condition. You should not read when lying down, nor in a moving car, nor in poor light, nor with light beating directly into the eyes from in front. So also with writing. We have again,

B. Physical Suggestions. 7. *The Magnetic Bath.* You are urged to give the eyes daily, two or three times, a quick bath in cool, pure water. If they feel distressed or weary, apply to them, *closed*, a towel wrung out of *hot* water, holding it against them a few seconds, and repeating several times. In either case, throw into them the magnetic thought.

8. *Magnetic Massage.* Two or three times daily draw the extended fingers of the left and right hands simultaneously down from the forehead over the left and right eyes and across the cheek-bones, using a gentle pressure, and closing with outward circular movements of the hands. Repeat several times. Repeat from the temples across the cheeks and chin.

Follow these exercises by gently pressing the eye-balls, lids closed, and moving them in various directions. *But observe great care.* Occupy a few seconds.

Follow by rolling the eye-balls, lids up, by muscular effort, in various directions. During all of the above the magnetic thought should be maintained.

9. *Magnetic Steadiness.* You are emphatically warned against the practice, and any exercise, of staring without winking, for any unnatural time, for any purpose, at any object. But you are confidently invited to observe the directions below:

i. When alone in a room, throw intense magnetic thought into the eyes, and then proceed to gaze steadily, without flitting, but winking naturally, at various objects, one a few seconds, another a few seconds, and so on.

ii. Procure a collar-box and half fill it with miscellaneous small articles, such as buttons, pins, tacks, pebbles, bits of paper, beads, and the like. Once a day spend ten minutes in picking up these articles, one at a time, slowly, deliberately, carefully, the eyes on every act and the magnetic thought in every movement, and transferring them to an empty box a foot or more distant.

iii. Hang a large calendar on the wall of your room, about five feet from the floor. Either sitting or standing, but maintaining quietness, and with intense magnetic thought in the eyes, proceed, slowly, deliberately, winking naturally, to count each number mentally from one to the last. Reverse. Repeat several times.

iv. Standing at a window, proceed to follow with the eyes the outlines of various objects, one at a time.

The movement should be slow, gradual, deliberate, without hitching, the winking and breathing should be natural, and the magnetic thought should hold full in the eyes.

v. Practice any indoor game requiring steadiness of eye, and always with the magnetic thought, such as throwing rings over a peg, tossing bean-bags through a hole in a board set slanting against a chair, or billiards, and the like.

vi. If you have opportunity, practise target-shooting with gun or bow.

The above are illustrations merely of many possible methods for developing steadiness of eye. They are important, and the work should be continued until this factor in magnetism is secured.

10. *Magnetic Passes.* You are invited to make magnetic passes over the eyes once a day during the present régime. Summon a feeling of intense magnetism (attention, with the magnetic thought) into the hands and eyes, and slowly, smoothly, with controlled energy, using both hands simultaneously, pass the hands from in front of the face over, not touching, the eyes out to left and right, giving the fingers a gentle fillip at the close of each movement; from front of face over the eyes down toward stomach and out. Repeat with hands alternating. We have, finally,

C. Psychic Suggestions. 11. *Breathing and Energy.* You are now invited to observe the following exercises for the development of magnetic energy in the eye. You should stand erect and get control of nerves and muscles by securing perfect composure. You should now inhale slowly and deeply, regardless of the eyes, until the lungs are packed. You should then slowly exhale, and, while doing so, throw into both eyes (closed) a feeling of intense, inner, magnetic energy (energy with the magnetic thought), maintaining until the lungs are empty. Rest. Repeat several times.

Observe: the feeling is inner, and there is no muscular tensing of the eye-balls.

Repeat with the left eye; with the right eye.

12. *The Eye and its Surroundings.* It is now announced that no eye can be magnetic which voluntarily and habitually looks upon evil, dirt, disorder, confusion, disharmony, cruelty, ugliness, the unattractive, unless for a noble, psychic purpose. *Ultimately into the eyes (and the voice and the face) pass the essential characteristics of their voluntarily accepted or unopposed environment, good or bad.* You are, therefore, invited to magnetize the eyes, to stimulate the eye-saturating ether, to inspire the inner self in its use of the eyes, by imparting to your habitual surroundings the qualities of cleanliness, of order, of harmony, and of beauty. This effort, if carried on

with the magnetic thought, will give you in time a feeling of refined magnetism.

13. *Psychic Nobility.* The eyes reflect the soul, and you are, therefore, urged to cultivate and express in them an ideal nobility of the psychic self. (See, for suggestion, the eleventh régime of the twenty-fifth lesson.)

14. *The Soul in the Eye.* Eye-magnetism is an etheric vibration finer than the waves of light and an influence perceived by other eyes. By as much as you can throw a sense of magnetic power into a clear eye, you call into play both of these factors. You are now invited to demonstrate this treatment by frequently practising in personal relations the throwing of your whole soul into the eyes.

15. *Interest.* Not only may the soul be thrown into the gaze, but the latter may be made to express genuine interest. In dealing with others, you should summon the feeling of interest and convey its impression through frankness of look and manner. The purpose at this point is the development of your own magnetism, and you will find that this result will infallibly follow.

16. *Intentness.* In number fourteen the soul goes into the eye; there is an inner summoning of the self to its windows. In the present work, the self goes out, as it were, to the object or person observed.

Intentness of gaze can be cultivated out of doors by concentrating the mind upon persons met and by alert (not wandering) observation of things within view. You are also invited frequently to practise gazing intently at various objects in a room, one at a time, and passing deliberately from one to another.

17. *Psychic Qualities.* You are invited to cultivate, by practice in developing within the self, the magnetic pyschic qualities of eye-expression. You will find examples in number six of voice-treatment, and you should practise throwing these and similar qualities into the eyes until they can be summoned at will. The magnetic thought accompanies every effort.

18. *Eye-expression.* The following qualities of expression should be cultivated by private practice and in personal relations:

Alertness,	Frankness,	Intensity,
Cheerfulness,	Friendliness,	Sympathy,
Clearness,	Fearlessness,	Humorousness,
Sincerity,	Steadiness,	Fire.

19. *Qualities to be Avoided.* The following qualities are never permitted in the magnetic eye:

Indifference,	Mere pride,	Hate,
Weariness,	Dislike,	Avarice,
Dullness,	Disdain,	Murder,
Stony stare,	Ridicule,	The leer,
Supercilious stare,	Contempt,	Lust,
Insolent stare,	Scorn,	Worry,
Impudence,	Hostility,	Fear,
Haughtiness,	Malice,	Humiliation,
Arrogance,	Anger,	Abjectness.

20. *Habits to be Avoided.* The following *habits* are never present with a highly magnetic person: the furtive glance; shifting of the eyes; rolling of the eyes; excessive winkings.

21. *The Magnetic Mask.* You are invited to develop the art and power of the magnetic mask. The eyes are great revealers, but you can acquire the ability to close out of their expression any feeling, desire, thought or intention by private and public practice in carrying the thought of this treatment, exercising will-power and controlling the features. You will assist this effort, of course, by throwing into the eyes the sign of any *disguising* feeling.

II. Our *second task* concerns the *right use of the eye* of magnetism. In seeking to cultivate the power, you have assuredly acquired the art of employing it in a magnetic manner. And you are further referred in that matter to the instincts, methods, habits and gifts which are now yours if you have reasonably mastered Psychic Magnetism.

For the culture of magnetism we require instruction and industry; for its highest uses we need, mainly, intelligent, practical living and a noble idealism. In the outcome of all effort, we shall demonstrate that A MAGNETIC BODY MERELY REINFORCES THE MAGNETISM OF AN HONORABLE SOUL WHICH IS MASTER OF ITSELF.

The Fire.

In ancient myth, Prometheus
Filched fire from the altars of the gods
To warm the world,
Incurring Jove's dread wrath
And endless torment.

Lo, mind,—inflamed by the vision:
Of victim and the torturing bird,
Of black vindictiveness and suffering Will,
Rived forever, yet for aye supreme,—
Heroizes the deed and soul
And wreaks on canvas and in drama high
Its passionate admiration.

Now, too, in palace and hut confronted,
In battleship and iron steed defying space,
In flaring furnace of the smelted ore,
In haunts of coal and steam below the whirling wheels
Life laughs and sings and thunders
An oratorio merging all the powers of harmony,
And hails the high-born Thief,
As giver of ethereal fire.

The atomic thrill waits also the clear call
To lift dull bodies till the joy of flesh
Becomes a common luxury;—
To vibrate rhythmically swift
Through all the responsive cells of thought
Till a man might solemnly hold
All things are possible on the bursting earth;—
To energize the mystic self
With consciousness of life deific
Till the whole world, jubilant, should flame
With its glory, actual, concrete, the one sure Truth
Of a rock-girt globe, or a sun-filled space.

—THE AUTHOR.

THE TWENTY-SEVENTH LESSON — The Four Pyramids.

This equation's writ
In every scene:
The end shall fit —
As extremes to mean —
Whatever 's forerunner to it.
— THE AUTHOR.

PRINCIPLE — *The best use of self demands that it be understood.*

OUR IDEAL specimen of human nature is the whole man at his best.

The etheric life demands (a) the vibrations native to the body in health — (Physical Magnetism)— (b) the vibrations induced by the active mind, (c) the vibrations intensified by controlled emotional states, (d) the regulative vibrations of psychic righteousness or honor —(Psychic Magnetism). In this scheme nothing is inferior, but all elements are appointed to be subordinate to the last. These vibrations should run through the whole etheric activity a binding thread of force.

We are now to study the four pyramids of the etheric life. The purpose is four-fold. If you will put yourself into this lesson as you have, presumably,

put yourself into the preceding twenty-six lessons, you will discover —

Firstly — Magnetic *concentration;*

Secondly — The *relation* of the *divisions* of self to the *whole* self;

Thirdly — A better *understanding* of your personality;

Fourthly — The supreme importance of *psychic righteousness.*

It is altogether probable that the majority of people live almost wholly in the physical pyramids of existence.

Properly speaking, the illustration on page 422 is a single pyramid rather than four pyramids. It is composed of four triangular walls, each of which is called a pyramid for convenience and represents a certain phase of your nature. The great pyramidal I AM is complete only as all sides of your selfhood are fully built up. You are *looking down* from the "I AM."

A Curious Illustration.

A point has neither length, breadth, nor thickness. Move it in thought any distance in one direction, and you have the line. Move the line *from* its direction any distance, you have the surface. Move the surface *out* of its plane any distance, you have the solid.

Thus you have obtained length, breadth, thickness, line, surface, solid, motion, space, time, number, structure, body, and, in the attention, mind,— and scores of other factors (study out a long list),— by means of that which has no length, no breadth, no thickness.

The real *you* is that point. *You* move and describe a line of life. This line, repeated, becomes habit, which, moved through time, makes conduct, and right conduct, projected through life, yields magnetism.

If you live only on surface I, you are mere animal. If you project that surface through to III, you are a fine moral person. If you project surface II through to surface IV, you are magnetic. If you combine these solids, *you* are the Ideal Pyramid, "*I am Power.*"

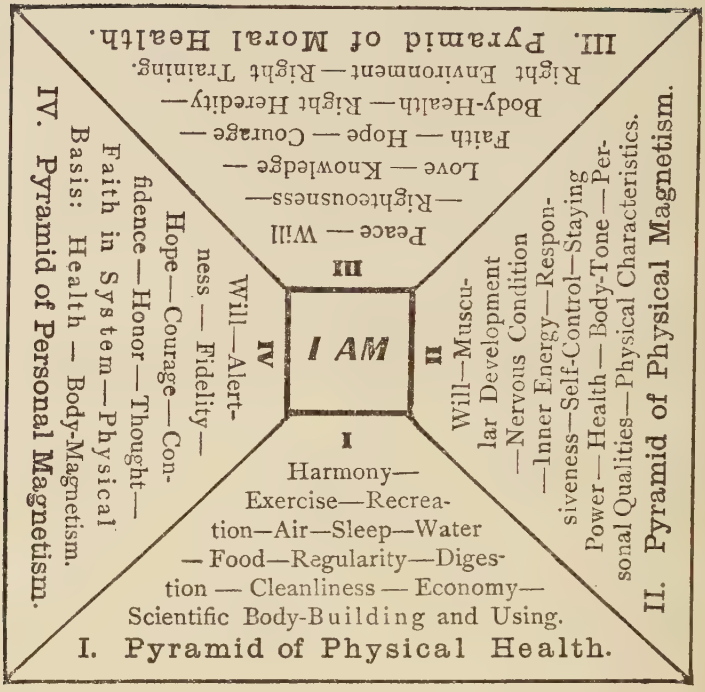
Let us add the following:

"Culture is not measured by the greatness of the field which is covered by our knowledge, but by the nicety with which we can perceive relations in that field, whether great or small."

This book desires that you become acquainted with the unused portions of your nature.

In order to this, you are now invited to make a long régime of mining out the magnetic significance of—

THE FOUR PYRAMIDS.



You are now invited to write out all the possible *true* combinations of these four pyramids, and particularly to observe the following

RIGHT PYRAMIDAL COMBINATIONS.

We see that—

1. Physical Health makes for Physical Magnetism;

2. Physical Magnetism bases Psychic Magnetism;

3. Physical Health neighbors Moral Health;

4. Moral Health conduces to Physical Magnetism;

5. Moral Health is indispensable to Psychic Magnetism;

6. Psychic health bases Physical Magnetism.

We also observe that —

7. Physical Magnetism assists Physical Health;

8. Psychic Magnetism assists Physical Health;

9. Moral Health assists Physical Health.

It now appears that —

10. Physical Magnetism is indifferent to *true* Moral Health;

11. Psychic Magnetism assists Moral Health;

12. Psychic Magnetism assists Physical Magnetism.

We therefore conclude that the following are

INCOMPLETE PYRAMIDAL COMBINATIONS.

1. Physical Health — [Physical Magnetism + Psychic Magnetism + Moral Health].

2. Physical Health + Physical Magnetism — [Psychic Magnetism + Moral Health].

3. Physical Health + Physical Magnetism + Psychic Magnetism — [Moral Health].

4. Physical Magnetism — [Psychic Magnetism + Moral Health].

5. Physical Magnetism + Psychic Magnetism — [Moral Health]. Impossible.

6. Psychic Magnetism — [Physical Health + Physical Magnetism].

7. Psychic Magnetism + Physical Health—[Physical Magnetism + Moral Health]. Impossible in part.

8. Moral Health — [Physical Health + Physical Magnetism].

9. Moral Health + Physical Health — [Physical Magnetism + Psychic Magnetism]. Impossible in part.

You may thus possess physical health without physical magnetism. But if you seek physical magnetism, you must go by the way of physical health.

You may possess moral health without full psychic magnetism, but if you seek the highest form of psychic magnetism, you must go by the way of moral health.

It is now evident that the following are

IDEAL COMBINATIONS.

First — From the Standpoint of Morals.

1. First: — Moral Health. Next:

2. Moral Health + Psychic Magnetism + Physical Magnetism + Physical Health. Next:

3. Moral Health + Psychic Magnetism + Physical Magnetism. Next:

4. Moral Health + Psychic Magnetism + Physical Health. Next:

5. Moral Health + Psychic Magnetism. Next:

6. Moral Health + Physical Magnetism. Next:

7. Moral Health + Physical Health. Next:

8. Psychic Magnetism. Impossible alone.

9. Physical Magnetism. Impossible alone.

10. Physical Health. Mere animal life.

Second — From the Standpoint of Magnetism.

1. First: — Psychic Magnetism. Next:

2. Psychic Magnetism + Moral Health + Physical Magnetism + Physical Health. Next:

3. Psychic Magnetism + Moral Health + Physical Magnetism. Next:

4. Psychic Magnetism + Moral Health + Physical Health. Next:

5. Psychic Magnetism + Moral Health. Next:

6. Psychic Magnetism + Physical Magnetism. Next:

7. Psychic Magnetism + Physical Health. Next:

8. Moral Health. Next:

9. Physical Magnetism. Impossible alone. Next:

10. Physical Health. Valueless alone.

Conclusions.

Summarizing possible conclusions, we have the following:

1. Physical health is indispensable to physical magnetism;

2. Psychic righteousness (health) is indispensable to psychic magnetism;

3. Psychic magnetism is indispensable to best physical magnetism;

4. Physical magnetism is not wholly indispensable to psychic magnetism.

5. *Perfect psychic magnetism involves health, physical magnetism and psychic righteousness.*

The *all-important* departments of your personality are those of *psychic righteousness* and *psychic magnetism.*

But the *ideal man* of success is the *whole man* always *at his best.*

The whole man is more than psychic development; he is a *product and a creator of practical affairs.*

Magnetism a Growth.

Let us understand. You cannot reasonably hope to succeed by merely *dreaming* about success.

You surely cannot achieve success if you *plunge blindly* through your career.

You cannot really succeed without possessing some degree of *personal magnetism.*

When you began the present study, you certainly possessed a measure of magnetic capacity, either physical or psychic, otherwise you would not have purchased this book. If you have energetically observed its directions, you have developed both varieties; but, above that, you have also combined them into one living whole, the magnetic personality.

This result has required at least a year of persistent effort. If you have arrived at this point in less time, you should go back and begin where haste first retarded your progress.

Magnetism is a Natural Growth.

No matter how great may be your ability to read and understand books, that growth, that law, require time as well as intelligent effort. No matter how poor may be your ability in such respect, that growth is absolutely certain if you put reasonable time and genuine effort into its acquisition.

The giant trees of California were once puny saplings. The slow lapse of time has drawn nature into their mighty hearts. Magnetism can no more be acquired by the mere reading of a book, or by hurried practice of its directions, than can these

giants of the West be produced in the hot-house culture of a northern summer.

Magnetic growth is naturally slow. Its principles, its methods, and the results of its study, have to be deeply sunk into and absorbed and assimilated by the subjective self before the reaction of magnetism in the objective life can obtain. This book has promised no miracle. If you have read it correctly, you have learned that magnetic growth cannot be hurried. These statements are placed here because, had they appeared at the beginning of our work, the outlook would have seemed, perhaps, discouraging, but more especially because they would not have been understood. You now understand them because you have toiled, and you can afford to smile at such possible discouragement. You have paid an easy price for magnetic power, for the gains discount the pains.

Magnetism and Practical Life.

The faithful observance of the suggestions of this volume has developed many surprises during the time occupied. It is possible that the lessons have unduly cultivated your subjective life. In a work of this kind, such a danger is unavoidable. The growth of magnetism involves intense and continuous concentration of thought upon the psychic field, and

it is very likely that you may find it necessary to guard against that danger. The method of so guarding is briefly indicated below.

The sole value of magnetism consists in its practical application to everyday affairs. Success-Magnetism is not an accomplishment merely; it is a practical power. When rightly developed and used, it controls the subjective self in the concrete work of the objective. The definition of the goal you have been seeking now appears:

Success-Magnetism is personal magnetism intelligently multiplied into actual life.

The first duty of man is practical sanity.

Avoid Mere Occultism.

It is possible that you have now discovered in yourself certain occult talents, such as telepathy, hypnotism, mediumship, clairaudience, clairvoyance, psychometry, psychic healing, and the like.

It would be evidence of ignorance to call in question these "faculties" of the human ego. The author's personal experience forbids. Nevertheless, it is now freely stated:

No so-called occult science forms any integral part of personal magnetism.

Hypnotism and magnetism are widely separated.

Psychic healing occupies another field.

Clairaudience and clairvoyance are not utilizable by magnetism.

Telepathy and psychometry are related to its etheric explanation alone.

Mediumship is totally independent of it.

In other words, personal magnetism in operation requires *none* of these talents, except, perhaps, telepathy and genuine palmistry — the study of hands as indicative physiologically (not occultly) of present character (not past or future events).

It is a noble characteristic of personal magnetism that, while issuing in and from the subconscious self, its real instruments are the everyday body, the everyday mind, the everyday self, as its real field is the everyday, objective world, big with opportunity, adequate to the splendid development of any human being.

You are now urged to permit no occult study or talent to interrupt or befog your practical life. All things are his who steadfastly remembers that "life is real, life is earnest." Magnetism is sanity at work. It is unalterably opposed to runaway fads, chimerical visions, unstrung nerves, mental aberration, psychic gourmandism. Magnetism is practical coöperation with level-headed people who are bent on making

the best of self and the world through created oppor tunity.

For these reasons, you cannot study magnetism too deeply nor practise it too faithfully. Its legitimate culture will harm none, will benefit all.

To him who possesses any occult power and uses it nobly, this book extends congratulations.

How May Contentment Dull My Zeal

If one small fact my mind could know
  Of matter or of spirit,—
Within, without, above, below,
  And never neighbor near it,—
This tiny thing a Universe would be,
Clear as Arabian caves to Sesame.

Then should I scan the littlest laws
  Their mightier kin unfolding,
Detect the essence of all Cause
  And see the Cosmos molding;
Then should I run, a new-born god, the race
Begun with thought, complete in planet-space.

How might one stay the perfect quest
  In surfeit of succeeding?
This were a weak and venal rest—
  Vast yonder-wealth unheeding.
This were to make of Knowing that high goal
Which truth declares is Culturing a Soul.

How may contentment dull my zeal,
  With range on range uprising,
While growing power to know and feel
  Adds to the soul's sure prizing?
Let me, one god, like Him, the Infinite All,
In each achievement hear the Higher Call.

—The Author.

THE TWENTY-EIGHTH LESSON — Higher Magnetic Laws.

Relays of races, rugged and long,
Up the peaks rising and blending!
Wine for the daring, meat for the strong,
Power with toil contending!
"Higher! Yet higher!" the man's full song—
"Never a last ascending!"

—THE AUTHOR.

SCATTERED here and there through the preceding pages, various laws of magnetism have appeared. We now proceed to formulate certain other laws that have been involved in our discussion, but not, for the most part, expressed as such. These laws are of an advanced order, and should be exhaustively studied in the interest of the highest magnetic intelligence and power. Necessarily this work must be purely individual and cannot be specifically directed. We begin with

I. LAWS OF MAGNETIC DEVELOPMENT.

FIRST LAW: *Discovery of Endowment.* The limits of magnetic endowment latent in every normal person emerge only through prolonged effort in the culture of magnetism.

SECOND LAW: *Difficult Environment.* Magnetism develops in direct proportion to the difficulty of environment.

THIRD LAW: *Magnetic Intention.* Magnetism evolves solely through multiplication of endowment into environment by the persistent magnetic intention.

FOURTH LAW: *Free Adjustment.* The culture of magnetism imperatively demands that central adjustment of the self to all powers which realizes in absolute psychic freedom.

FIFTH LAW: *Concentration.* The magnetic multiplication of endowment into environment is only possible to intense, persistent and unified concentration to the methods of Success-Magnetism.

SIXTH LAW: *Purpose-Ideals.* Growth of noblest magnetism depends, in the larger sense, upon general adherence to a single, preëminent, ideal life-purpose, and, in the particular sense, upon specialization of the individual in studied magnetic conduct related to that end.

SEVENTH LAW: *Receptivity.* The highest magnetism realizes through magnetic laws in proportion as the inner self maintains alert receptivity to the Universal Forces.

EIGHTH LAW: *Demand.* The silent, persistent demand of the self upon the Universal Magnetism

makes it a center toward which the Forces naturally gravitate.

NINTH LAW: *Affirmation.* Continuous, intense affirmation of actual possessed magnetic power stimulates the success-elements, maintains receptivity, emphasizes demand, harmonizes and intensifies inner etheric vibrations, and induces a positive movement of the universal ether and its forces inward toward the central self.

TENTH LAW: *Psychic Energy.* All personal magnetism involves psychic energy developed and directed by magnetic intention.

ELEVENTH LAW: *Self-Control.* Magnetic energy concentrates through psychic control of its tendencies.

TWELFTH LAW: *Magnetic Quality.* The inner psychic attitude — the character of magnetic intention — determines the quality and effectiveness of the effort to multiply endowment into environment, and, therefore, the kind and degree of magnetism attained.

THIRTEENTH LAW: *Self-Valuation.* Other things being equal, magnetism unfolds as gratifying, but unostentatious, self-valuation develops.

FOURTEENTH LAW: *Use of Self.* Under conformity to other magnetic laws, the highest magnetism issues only from the constant best use of self at its best to the best advantage.

FIFTEENTH LAW: *Magnetic Heroism.* Self-pity, complaint, and all kindred states, confuse, weaken and waste every variety of magnetic power, while heroic acceptance of conditions for their betterment, and courageous assertion of self as master, conserve and enormously develop the noblest magnetism in proportion to the sway of the magnetic intention.

SIXTEENTH LAW: *Action and Reaction.* Highest magnetism involves not only studied cultivation, but, as well, the magnetic utilization of stimulating reactions induced by intelligent employment.

SEVENTEENTH LAW: *Recovery.* Whoever, on occasion of any psychic (magnetic) failure or defeat, dedicates the whole of aroused desperation to recovery of ground, infallibly induces a stress in the etheric life around him which ultimately draws to his aid, with the onsweep of worlds, the Universal Forces.

EIGHTEENTH LAW: *Reproduction.* "Everything is transmitted, everything is transformed, everything is reproduced" (Ochorowicz); in physical and psychic health alone, therefore, are the Universal Forces transmitted through perfect etheric vibrations, transformed through effective etheric conduction, and reproduced in magnetism by adequate and harmonious psychic control of etheric capabilities.

NINETEENTH LAW: *Superiority of Culture.* The

crude values of natural magnetism, the automatic functions of unconscious magnetism, demonstrate at their best solely as they climax in full conscious magnetic culture.

II. Laws of Magnetic Action.

First Law: *Relation of Power to "Tone."* The effectiveness of magnetism in action depends upon harmony of "tone" between its possessor and any other person, and in securing such "tone"-harmony, on any magnetic plane, in any particular psychic state, at any given time, psychic and physical magnetism mutually coöperate.

Second Law: *Magnetic Intention.* The magnetic intention (*"I intend magnetically"*) intensifies otherwise unconscious magnetism, and runs through all the mass of general etheric vibrations like a theme in complicated music, imparting to them unity, character, intelligence, and definite and enormous effectiveness in practical employment.

Third Law: *Influence of Purpose.* In the employment of magnetism, long-run purpose establishes etheric character, and specialized purpose confirms that character if it concentrates the general purpose, but confuses that character, perhaps destroys it, if it antagonizes the general purpose.

Fourth Law: *Force of the Ideal.* Idealism of

motive determines the character of etheric vibrations, and idealism of magnetic activities determines the quality of magnetism achieved.

Fifth Law: *Sway of Other-Interest.* The general sway of other-interest in life, and the particular influence of other-interest on special occasions, impart to uses of magnetism enormous effectiveness, and not least in relation to self.

Sixth Law: *Reaction of Admiration.* The consciousness of admiration for others, recognized by them, reacts with tremendous power to stimulate magnetic action.

Seventh Law: *Measure of the Intake.* In the magnetic life, intake of power is correctly measured by output of power: inversely in waste, directly in intelligent expenditure.

Eighth Law: *Adjustment.* Magnetic effectiveness is proportioned to accuracy and fulness of adjustment,— to things, to laws, to forces, to times, to situations, to qualities, to facts, to truths, to persons, — and only studied experience can discover and establish such adjustment.

The *problems of adjustment* to persons are these:

With *inferiors*, to put self magnetically, without appearance of condescension, on their levels for the end in view,— applying then the general principles of magnetism.

With *equals*, to apply the general principles.

With *superiors*, to assume their level while magnetically deferring, without adulation or humility, to such superiority, regardless of its reality or unreality, for the end in view, applying the general principles of magnetism.

NINTH LAW: *The Magnetism of Identity.* The magnetic value of adjustment expresses the force and completeness with which the individual can identify himself with another person, suggesting oneness through attitude, gesture, act, eye, tone, language, and telepathic sympathy.

TENTH LAW: *The Use of Reactions.* Magnetic skill exhibits in the manner in which beneficial reactions are received and utilized, negative or indifferent reactions are ostensibly ignored, yet constituted stimulation for further persistent magnetic action. and hostile reactions are refused, without ostentation, but with determination (if worth while) to "win out" through better adjustment and increased magnetic endeavor.

ELEVENTH LAW: *Magnetic Attack.* Magnetic success demands the direct attack when etheric harmony of "tone" is assured, but the indirect method otherwise; that is, such attack-methods as will secure that harmony.

TWELFTH LAW: *The Conquest of Antagonism.*

Magnetism ostensibly ignores, and refrains from, exciting antagonism; but, when antagonism is evident, rejects it and proceeds on the indirect attack, or openly accepts it and adopts the direct or the indirect method as the one or the other promises speediest and most perfect harmony of "tone."

THIRTEENTH LAW: *Mortal Antipathies.* Success-Magnetism conquers the influence of deep-seated natural antipathies only by avoiding their causes.

FOURTEENTH LAW: *Re-adjustment.* The etheric life is unceasing reaction, and magnetism, therefore, demonstrates itself by squaring with every issue and making of every change and every defeat a new opportunity.

FIFTEENTH LAW: *Control of Output.* It is as important to know when to open the circuit — that is, to cut off the current of magnetic force — as it is to know when to close the circuit — to pour forth magnetic influences.

SIXTEENTH LAW: *Concession.* Concession becomes magnetic in its timeliness. If premature or belated, it defeats magnetism.

SEVENTEENTH LAW: *Harmonic Conditions.* Magnetism enhances through beauty of personal surroundings,— in cleanliness, order, adornment, art, literature, music, and the like.

EIGHTEENTH LAW: *Sovereignty of Will.* The will

is the director of native and unconscious magnetism and the creator and director of developed magnetism. Power of will is indispensable to magnetic power.

NINETEENTH LAW: *Energy in Magnetic Action.* The projection of magnetic influence proportions to inner, conscious intensity of psychic and nervous states. Exploding powder in the gun calls for the man behind the weapon, and the soul within the man, and powerful vibrations within the soul's arena, and magnetic intention within the vibrations, and psychic energy within the intention.

TWENTIETH LAW: *Self-Control.* Magnetic power becomes effective precisely as mastery of self, in restraint and in handling, approaches perfection.

TWENTY-FIRST LAW: *Magnetic Handling of Self.* The attitude of magnetism,— the magnetic intention and psychic pose,— "*I stand positively magnetic toward this person or this situation,*"— constantly maintained, ultimately instructs in all the arts of magnetic self-handling through the law of auto-suggestion, and realizes in practical form its own ideals.

TWENTY-SECOND LAW: *The Magnetic Mask.* The mask of magnetism achieves effectiveness when it covers personal states and purposes in a manner positively to attract, and in that manner alone.

TWENTY-THIRD LAW: *Magnetic Consciousness.*

Intense magnetic consciousness — without thought concerning it — secures, by its uplifting and stimulating influence, the greatest exaltation of personal powers when employed.

TWENTY-FOURTH LAW: *Magnetic Faith.* A deep and vital faith in the certainty of magnetic success renders all latent and developed magnetism dynamic, if that faith is thrown into action.

TWENTY-FIFTH LAW: *The Demand in Use.* In the application of magnetism to any task, intense, persistent demand upon the Universal Forces swings them directly into the effort.

TWENTY-SIXTH LAW: *The Affirmation in Use.* When, in the application of magnetism, one affirms, mentally, intensely, persistently, "*I am receiving and exerting power,*" he unconsciously calls to aid all the success-elements and makes himself a center toward which the Universal Forces inevitably gravitate.

TWENTY-SEVENTH LAW: *The Magnetic Telescope.* The magnetic attitudes, faith, demand and affirmation, constitute a magnetic telescope through which the distant goal of success is magnified and all nearer obstacles, lures and irritating conditions are closed out of view.

TWENTY-EIGHTH LAW: *Magnetic Accumulations.* Magnetism, through correct application to life, not

only develops in the individual, but accumulates in his environment, and reacts beneficially without direct personal supervision.

TWENTY-NINTH LAW: *The Personal Atmosphere.* The personal atmosphere exactly reflects the inner self, and it furnishes a perfect field for magnetic effectiveness only when the self and the body are clean and buoyantly healthy.*

THIRTIETH LAW: *Subordination of Physical Magnetism.* In the subordination of physical to psychic magnetism, each finds its greatest effectiveness — according to the relative development of both orders.

THIRTY-FIRST LAW: *The Fixed Idea.* Long-continued association with some fixed, great and attractive idea sets into operation certain deep, subconscious operations of the soul, which, for a time unrecognized and unmanifest in life, gradually and surely coördinate all individual powers thereto, induce a working of the whole system in harmony therewith, and finally emerge in the objective life and consciousness as a unified, actual dynamic force. The idea has swung the individual, has transformed him, has harmonized and intensified his faculties and his personal ether, has come to sovereignty in his personal atmosphere, and from there exerts a dynamic force upon other people and life's conditions.

* See the small booklet, "The Personal Atmosphere."

This book has tried to saturate you with the idea of success coördinating with its necessary elements, and has thus endeavored to swing your whole being into mighty belief that large success is also for *you*.

If you have rushed through the lessons, you have failed to give the above great law its full opportunity. If you have abided with the book, patiently, confidently, energetically, taking plenty of time to work over into your practical life its teachings and directions, you have invoked that law, and, soon or late, you will find yourself a new soul and successful, provided you do not nullify the law by dropping out of your career the practical use of the lessons herein given.

You are now invited to assemble with these laws those that have been previously stated, and to make them guiding principles for life.

And you are finally urged to return to the first lesson and to repeat the work, greatly improved, through which you have passed.

If you cannot do this (or choose not to do so), you should at least constitute this book a permanent companion. You will find, as you refer to it from time to time, that many values have escaped you, that new values are constantly appearing, and that the volume is becoming more and more a friend and a guide. The principles and methods herein set forth should

not be laid aside, at least permanently, nor forgotten, but should be worked into the very fibre of your being. You will then, and by so much, certainly demonstrate Success-Magnetism.

Many of our most persistent students have declared that this book *grows on them with every reading.* In revising its pages the author is more than ever satisfied that the volume is a great inspiration and of incalculable value to those who will make it, as designed, a Companion For Life. You will never uncover its enormous wealth.

Magnetism Applied.

Having pursued our work to the present point, little need be said on the application of the magnetic power. The culture of magnetism implies all along its address to life. If you have toiled for the goal you have used the results, and experience, the greatest of teachers, has instructed you in the art of employing the etheric talent.

A few suggestions are, nevertheless, now offered as indicators of the larger possible treatment,— remembering that our field is not general success alone, nor pure magnetism alone, but is the condensed subject, Success-Magnetism. You are, therefore, invited to observe the following considerations:

I. General Life-Principles:

1. Magnetism entertains no unnecessary thought of evil concerning others.

2. It is altogether superior to low-minded revenge.

3. It never reveals personal embarrassment.

4. It permits no show of irritation.

5. It is incapable of losing temper.

6. It refuses to exhibit hostility.

7. It never admits, never discloses, defeat.

8. The magnetic person never shows indifference toward others.

9. Magnetism conceals the feelings of ridicule and contempt.

10. If you are magnetic, you never indulge in violence.

11. You neither look for slights and insults, nor do you feel them, unless they are persistently thrust upon you.

12. You are invited to resolve upon the increase of your circle of friends, and never to lose an opportunity of winning a well-wisher.

13. This means, of course, that you retain every friend secured, if possible in self-respect — which should not be unduly rigid.

14. The instant recognition of faces and recollection of names is intensely magnetic.

15. Magnetism ignores all caste distinctions, and is friendly toward all.

16. If you would be magnetic in personal relations, you must splendidly believe both in yourself and in other people.

17. The general magnetic attitude is a close compound of the magnetic thought and the success-thought, buoyant in hope and courage and bound together by the magnetic will.

18. In the use of this attitude, every obligation should be regarded as profoundly sacred. The magnetic person cannot be careless in this respect.

19. This book has all along insisted that magnetic success imperatively demands the life of highest honor

20. Above all, you are again urged to banish from the inner self fear, worry, discouragement, depression, and every such enemy to peace and power. There is in your mind an *upper level;* LIVE IN THAT. When worry and the like appear, you will find them occupying the lower level and absorbing your attention. You should instantly force consciousness to the higher ground, expelling these enemies and holding up to the better mood. This is the one secret of victory over the king's foes. The author guarantees the remedy in any case that is not fit for the hospital.

21. In the conduct of life, the magnetic person sets before the mind a definite goal, either life-long or particular, and adheres thereto with bulldog pertinacity.

22. And he, therefore, wastes no values, but economizes all.

23. He saves part of his earnings; he carries his money in his pocket-book, not loosely.

24. But he has the wisdom to recreate, to rest the body, to ease the mind, to take needed breathing-spells for magnetic increase.

II. Dealing with Others:

Let us finally understand. In applied magnetism, you simply harmonize the etheric states of others with those of yourself, and convey to them through the ethereal medium the purpose of your will. The *first* condition of success here is agreeableness, the *second* consists in tact and perseverance, the *third* is will-power — not brutal will-force, but magnetic power of will.

In all application of magnetism to persons, you are urged to remember that your very first goal, always and preëminently, is an agreeable feeling within their minds. You should never try to induce a person to act your way until you have thoroughly established in him a good feeling toward yourself. This is the prime initial step. When such a condition has been

secured, you are then ready for the magnetic assault — and then only.

When you are dealing with other people, endeavoring magnetically to win them to your wish, you should summon the general magnetic feeling within yourself, will them to do as you desire, and at the same time think of them as already consenting and acting. Your inner condition should be perfectly calm, buoyant, hopeful, whatever the external means employed, your mind should be concentrated upon the thing desired, and its accomplishment should be thought of as now secured. The response of the person may be delayed, but this should not discourage you, for some minds do not take suggestions (those of your unspoken will are referred to) quickly, and they do not act instantly upon their own thought. It is invariably best to induce people to believe that they are acting on their personal impulse or judgment; they should be made to feel perfectly free, not at all coërced, and that they are doing their own will rather than yours — simply because they wish so to do.

We may summarize all these suggestions in the words of a distinguished scientific writer:

"*Life is not a bully who swaggers out into the open universe, upsetting the laws of energy in all directions, but rather a consummate strategist, who, sitting in his secret chamber over his wires, directs the movements of a*

great army." This is a good description of magnetism.

III. The Success-Magnetism Assumption:

We are now ready for the great assumption-principle of magnetism in applied life:

THINK OF EVERY GOAL AS ALREADY REACHED, OF EVERY UNDERTAKING AS ALREADY ACHIEVED.

TREAT YOURSELF AS A LIVE AND A SURELY SUCCESSFUL PROPOSITION.

So closes this book. The subject before us has been vast and profound. It is unnecessary to confess that the field has by no means been exhausted. At every step of study its immensity is discovered. Even when the general arena of success in life has been closed out of consideration, as in these pages, Success-Magnetism defies any single mind to fathom it or to bound it.

With this feeling, yet with the confident belief that you are more completely furnished for magnetic achievement because you have read, studied, absorbed and practised the teachings now closed, the author bids you all good-speed in life and signs himself,

Yours for real success,

A Brother Coöperative.